

The IMPROVEMENT ERA



IN THIS ISSUE—

HEBER J. GRANT

JOSEPH F. MERRILL

W. W. HENDERSON

J. REUBEN CLARK, JR.

ALBERT E. BOWEN

GEORGE D. PYPER



JUNE, 1936

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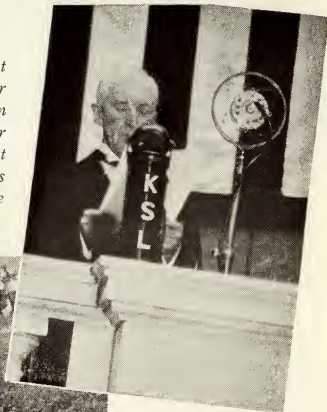
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Above—The U. S. Army christens a new war bird ... KSL is there!



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"The Glory of God is Intelligence"

COMING IN JULY

THE STORY OF MORMON CONTRIBUTIONS TO THE UPBUILDING OF THE WEST COAST IN FRONTIER DAYS, BY LEVI EDGAR YOUNG, HEAD OF THE DEPARTMENT OF WESTERN HISTORY AT THE UNIVERSITY OF UTAH.

THE STORY OF SAM BRANNAN, MORMON COLONIST AND CALIFORNIA'S FIRST MILLIONAIRE, BY RALPH B. JORDAN, PACIFIC COAST DIVISION NEWS MANAGER OF INTERNATIONAL NEWS SERVICE AND FORMER MEMBER OF THE OAKLAND WARD BISHOPRIC.

AN ACCOUNT OF THE SEEMINGLY IMPOSSIBLE ENGINEERING ACHIEVEMENTS OF THE LOS ANGELES METROPOLITAN WATER PROJECT, BY DR. RICHARD R. LYMAN, CONSULTING ENGINEER AND A MEMBER OF THE COUNCIL OF THE TWELVE.

THE STORY OF "HAVILAH—WHERE THERE IS GOLD"—A NINETY-TWO YEAR OLD LADY—A FAITHFUL MEMBER OF THE CHURCH—WHO SITS IN A GHOST CITY AND COMMUNICATES WITH FAITH AND COURAGE—BY NICHOLAS G. SMITH, PRESIDENT OF THE CALIFORNIA MISSION.

PICTORIAL TREATMENT OF SOME REPRESENTATIVE CHURCH BUILDINGS IN CALIFORNIA, OF THE PRESIDENTS OF THE CALIFORNIA STAKES, OF THE BRIDGES, WATER PROJECTS, AND OF HISTORICAL SCENES WHERE MORMON HISTORY IS INTERWOVEN WITH CALIFORNIA HISTORY.

"SPINNING THE CABLES"—A THOUGHTFUL COMMENT ON BUILDING BRIDGES AND HABITS, BY ARCHER WILLEY, BENEFICIAL LIFE INSURANCE COMPANY GENERAL AGENT IN OAKLAND, CALIFORNIA.

A HIGHWAY OVER WATER—BY J. G. BASTOW, ASSISTANT PORT MANAGER OF THE PORT OF OAKLAND, GIVING THE ENGINEER'S STORY OF THE SAN FRANCISCO-OAKLAND BAY BRIDGE.

THE MORMON BATTALION IN LOS ANGELES, BY GLYNN BENNION OF THE CHURCH HISTORIAN'S OFFICE.

THE MORMON COLONIZATION OF SAN BERNARDINO.

EXECUTIVE AND EDITORIAL OFFICES:

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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

The IMPROVEMENT ERA

JUNE, 1936
VOLUME 39 NUMBER 6

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.



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The Cover

THIS Commencement scene shows in spring setting Brigham Young University's Education Building, the oldest and one of the most picturesque structures on the Church University's campus, crowded with fine tradition and cherished memories for unnumbered thousands of B. Y. U. students and alumni. The cover illustration is a composite picture, the cap-and-gown figures having been superimposed on the original photograph.

GUIDE HIS DAD

By B. COURTNEY LORENZEN

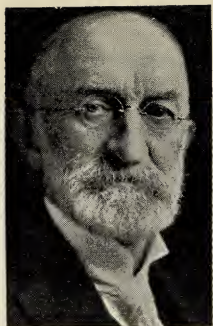
HIS legs are half as long as mine—
His stride the same;
He's just a lad—

But how he tries to keep in step
And looks up laughing.
He's so glad

To walk with his Dad any place;
Father in Heaven—Your help!
Please guide his Dad.



Photograph by H. Armstrong Roberts



PRESIDENT HEBER J. GRANT

FURTHER FACTS ON FOLLOWING COUNSEL

By PRESIDENT HEBER J. GRANT

IN THE March issue of *The Improvement Era* I related the wonderful blessings that my dear friend, Richard W. Young, received by obeying the advice and counsel of President John Taylor. But the remarkable record of good fortune that resulted from following the advice of President Taylor was no more wonderful than the result of Richard's obeying the counsel of President Wilford Woodruff, successor to President Taylor.

Richard W. Young, like me and many others, invested quite heavily in Utah-Idaho Sugar stock which, at the time, paid a very generous dividend, and many borrowed money to make this investment.

When the trouble broke out between the United States and Spain I was visiting Richard in his office, and he remarked that as a graduate of West Point it was his duty to volunteer again to enter the army. He thought that he would probably have the rank and pay of a major, and stated that his compensation as a major would not pay one-half of the interest on his debts, but honor and duty demanded his return to the army.

I replied that it would take ten times as much courage to remain home and not enter the army, and I advised him to consult President Wilford Woodruff and take his advice, stating that if President Woodruff advised him to remain at home, I felt he ought to accept that advice notwithstanding the ridicule that might come to him by doing so. I said: "There may be some special labor that the Lord has for you to perform that is of more importance than for you to volunteer and go to the Philippines where perhaps you might lose your life."

CONTINUING A REMARKABLE STORY BEGUN IN THE MARCH ISSUE, PRESIDENT GRANT, EDITOR-IN-CHIEF OF "THE IMPROVEMENT ERA," HERE RELATES FURTHER FACTS CONCERNING THE BENEFITS AND BLESSINGS THAT COME FROM FOLLOWING COUNSEL.

He said that he would not think of such a thing as speaking to President Woodruff about returning to the army, and further remarked: "He is one of the most tender-hearted men in the world; he is as tender-hearted as a woman; I feel sure he would not advise me to volunteer."

I replied: "Do you accept me, Richard, as an Apostle of the Lord Jesus Christ, with authority to call people on missions?"

He answered: "I certainly do."

I said: "All right, as an Apostle, I call you on a mission to go to President Wilford Woodruff, and ask for his advice as to your returning to the army, and your mission is to follow that advice and counsel, no matter how much you dislike to do so. I will stay right here in your office until you return and report."

He said: "Darn you, Hebe Grant." He picked up his hat and went to see President Woodruff, looking anything but happy.

He returned smiling, and said: "President Woodruff is as full of fight as an egg is full of meat. He remarked, 'If you don't go back to the army, Brother Young, after graduating from West Point, you will disgrace the name you bear, and it will be a reflection upon your dear dead grandfather, President Brigham Young.'"

Richard was very happy. He took President Woodruff's advice, joined the army, and went to the Philippines, notwithstanding the fact that he was heavily in debt, and

was very much concerned about leaving his unsettled obligations. But while he was still in the Philippines one of the corporations in which Richard had twelve thousand dollars worth of stock at par value, and which was worth only nine thousand when he joined the army, paid a special cash dividend of one hundred per cent, and during Richard's absence paid dividends of from ten to twenty per cent regularly. Soon after his return home it paid a special dividend of forty per cent. These two special dividends, to say nothing of the large regular dividends that were paid, netted him enough to cancel all of his debts and leave him a home and some other valuable property in addition.

THE INCREASE in the value of Richard's securities while he was in the Philippine Islands was very remarkable. The war with Spain lasted but a short time. After the war he was appointed by the govern-



RICHARD W. YOUNG

nor-general of the Philippine Islands, William H. Taft, (afterwards president of the United States) one of the Supreme Court Judges of the Islands, and he was also appointed to write the code for the islands. He made an excellent record while in the Philippines, and gained the love and confidence of that splendid man, William H. Taft, who ever afterwards was a friend not only of Richard W. Young, but of the Mormon people.

When Richard returned to Utah he resumed his law practice, and was one of the prosperous, successful lawyers of our state. Subsequently, as we all know, he was blessed of the Lord by being chosen to preside over the Ensign Stake of Zion, one of the important stakes of the Church, and he made a splendid stake president.

When the World War broke out he again returned to the army, and was made a brigadier-general. Because of his experience and education at West Point, he was detailed to train soldiers, and was in charge of one of the large training camps, Fort Kearney. I had the pleasure of visiting with him and the late Brigham H. Roberts, the chaplain, while they were at Kearney.

Richard was only a short time in Europe when he wrote a fine article for *The Improvement Era*. The Armistice having been signed almost immediately after Richard's arrival overseas, he did not actively participate in the World War, except in the training camp.

In my former article regarding Richard W. Young, I quoted the hymn in full entitled "God Moves in a Mysterious Way." Certainly God did move in a very wonderful and mysterious way in blessing my near and dear friend when he followed the advice of President Taylor, and also I feel to a much greater extent when he followed the advice of President Woodruff.

Faith is a gift of God, and when people have faith to live the Gospel, and to listen to the counsel of those who preside in the wards and stakes, and of the General Authorities of the Church, it has been my experience that they have been abundantly blessed of the Lord, and that many of them have come out of great financial and other difficulties in a most miraculous and wonderful way. "Obedience is better than sacrifice, and to hearken than the fat of rams."

A MESSAGE FROM THE PRESIDENT OF THE CHURCH

THE PRESIDENCIES OF STAKES AND BISHOPRICS OF WARDS

CONCERNING THE MAKE-WORK PROJECT IN THE BEET-GROWING DISTRICTS

Salt Lake City, Utah.
April 21, 1936.

To Presidencies of Stakes and Bishoprics of Wards—
Dear Brethren:

THE FOLLOWING is a suggestive outline for a Make-Work Project for each ward in the Church in the beet-growing districts of Utah and Idaho, which has been submitted to me by Elders Melvin J. Ballard, Mark Austin, and Harold B. Lee, a committee that has been appointed—and other members will be added—to take care of the unemployed members of the Church:

That the bishopric of each ward be requested to select and secure at once one hundred or more acres of land suitable for sugar beets from the various farmers of his ward in tracts of not less than one acre for each farmer and more where possible and suitable, that would not otherwise be planted to beets, for which the farmer is to receive as rent on the land one dollar a ton for each ton of beets raised and a minimum of not less than ten dollars an acre for the use of the land and water.

Just as soon as the land is selected, a day should be set apart at once for the farmers with equipment to donate one or more days to prepare properly and plant the beets by manuring the land where necessary and where the manure is available. If the land, when prepared for planting, has not sufficient moisture, then it should be irrigated and reworked before planting. No beets should be planted in dry ground.

While we realize it is a little late, at least a reasonable tonnage may be secured if the land is selected, prepared, and planted within the next week or ten days, the quicker the better.

When the beets are ready to cultivate, the farmer with a suitable cultivator, and who is used to the work, should be selected to cultivate about ten acres of those beets as many times during the season as is necessary to properly take care of the crop. He is to donate this part of the work.

When the time comes to harvest, another day should be set apart for the farmers of the ward (a sufficient number) to plow out and haul the beets to market, free of charge. One group of farmers could prepare the soil with their teams and equipment; another group could do the cultivating; and another group could do the plowing out of the beets with a beet puller, and another group could haul the beets so that the work could be distributed in order that no farmer would be asked to donate more than a few days' work during the season to help out those who have no employment.

Then the bishopric could divide up the acreage, ranging from five to ten acres to a family, according to the size of the family, to do the hand work; namely, the thinning, the hoeing, irrigating, keeping the beets clean, the pulling and topping, and loading the same into the wagon at the time of harvesting. These families should be selected where available who are suitable for this kind of work so that proper work will be done to secure the highest possible tonnage, even though the lands are not very choice and the season is a little late.

At least ten to twelve tons to the acre should be secured if proper selection and work is done at the right time and in the right way under the direction of the bishopric of the ward, or some suitable man whom they may appoint who is a good farmer and understands the growing of beets.

The laborers should receive an advance payment at the time of thinning, hoeing, the irrigating, and when the work is done so that they may be able to live during the summer while the crop is growing. If ten tons of beets are grown an acre, or a minimum of fifty dollars an acre, after the rent of a minimum of ten dollars an acre and the cost of seed, phosphate, and fertilizer has been deducted of five dollars to six dollars an acre, making a total of sixteen dollars an acre, the laborer should have at least about thirty dollars an acre, or one hundred fifty for the hand work on five acres, or three hundred for the hand work on ten acres where the team work, as above mentioned, has been donated by the people, which would help these people who are out of employment. This co-operative work will be helpful both to the people who donate the team work and the people who receive the benefit of the same through this plan of co-operation.

If this unemployment is to be solved, it must be done by all the people working together and helping each other to find employment, and if the start is made this season, more preparation can be made for another season and the project extended so that it will become a material benefit and absorb a large percentage of the unemployed. There is a market for all the sugar that can be grown and plenty of factories to extract the sugar.

Sincerely your brother,

Heber J. Grant

CHURCH-WIDE SECURITY PROGRAM ORGANIZED

Prepared by Henry A. Smith; approved by the General Committee of the Church Security Program

ELDERS MELVIN J. BALLARD, HAROLD B. LEE, MARK AUSTIN, CAMPBELL M. BROWN, AND STRINGAM A. STEVENS APPOINTED GENERAL COMMITTEE FOR THE CHURCH BY THE FIRST PRESIDENCY AND PRESIDING BISHOPRIC; REGIONAL, STAKE, AND WARD PROJECTS LAUNCHED.

"It is indeed surprising, in these days of controversy concerning reform, political and domestic economy, communism and the like kindred subjects, discussed by the greatest intellects of the age without practical results that . . . A Mormon community at that, should be steadily and successfully demonstrating the feasibility of uniting the industries of a whole community and resolving them into a commonwealth."

THIS opening quotation could well be a paragraph from a newspaper of today, but it is in part the lead paragraph of an article which appeared in *The Deseret News* sixty years ago, under date of September 20, 1876. Described therein are conditions similar to those confronting the world today and seemingly no practical results follow the deliberations of "the greatest intellects of the age."

The Gospel of Jesus Christ is a

practical religion. It provides for the temporal security and growth of man as well as for his spiritual salvation. Within the Gospel plan as revealed through the Prophet Joseph Smith, are principles which, if adhered to, will make Latter-day Saints independent of disasters which befall the world.

Sixty years ago, the Saints, facing economic, political, and social problems similar to ours of today, banded together and attacked their problem unitedly under the Lord's plan. They demonstrated to the world the power of cooperative enterprise with a unity of purpose—and that purpose was to find constructive employment for everyone and provide economic security for all who would labor.

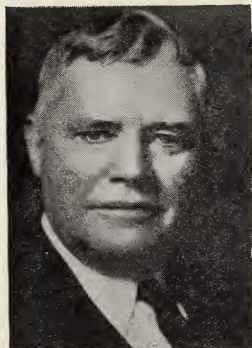
By reading farther in that article of sixty years ago we find ample

evidence that those people were happy and prosperous; they had their independence; they earned by the "sweat of their brows;" and that which they possessed was rightfully theirs. While the world about was suffering under weighty problems, yet unsolved, this little community, organized under God's plan, had found the solution.

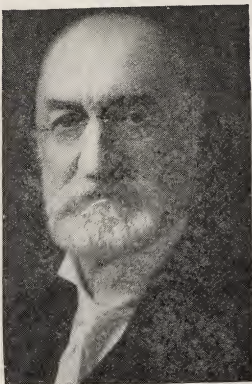
Their program is not to be confused with the United Order. It was not a community of living symbolized by the "long table," but it was a community of enterprise. Each man willing to work was permitted to do so, because under the plan there was work to do and ample compensation for that work.

More than sixty years ago the world was afflicted with what we have called the depression. Men who had been employed for years were thrown out of work as the social order of things changed. For many months prosperity was "just around the corner." Soon the savings and resources of these people vanished and there became widespread conditions of actual want.

The government, still puzzling



PRESIDENT J. REUBEN CLARK, JR.



PRESIDENT HEBER J. GRANT



PRESIDENT DAVID O. MCKAY

THE FIRST PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS UNDER WHOSE DIRECTION THE CHURCH-WIDE SECURITY PROGRAM WAS ORGANIZED

over a solution for its step-child, depression, came forth with needed relief. But months and years have passed with still no adequate change in unemployment conditions. Already indications are that the government appropriations and the relief thus available will be curtailed.

RECOGNIZING that something must be done for the relief and unemployment situation, and also realizing the necessity for providing a means whereby its members would be returned to financial independence and restored to the courage of social security, the Church of Jesus Christ of Latter-day Saints has now come forward with its plan. It is not the plan of sixty years ago, but one based on the same principle of cooperative enterprise. It is a restoring of the old system of the bishop's storehouse, for many years the economic salvation of the pioneers as they banded together to subdue the wilderness.

The program, now introduced to the entire Church and known as the Church-wide Security plan, is briefly as follows:

Stakes have been grouped together in regions. Over these regions are executive councils composed of the stake presidents of each stake in the group. One of these stake presidents is chosen as chairman and another selected as vice-chairman.

Each region is to have a central storehouse and an organization to control it. This storehouse organization is established for five purposes: (1) To collect and preserve all surplus commodities, such as foodstuffs, feed for livestock, clothing, and furniture, from any ward

in the region, from tithing in kind, from private donations, or from community projects; (2) To see that there is no waste; (3) To establish a centrally located storehouse or other facilities necessary to serve the entire region in the collection and preservation of relief materials; (4) To make possible the utmost cooperation throughout the Church in the economical marketing, equitable distribution, and efficient transportation of produce or other materials through a centralized direction; (5) To work toward a wise balancing of labor from congested larger centers to farming, mining, or industrial districts where productive labor might be provided for self-maintenance.

The plan includes the organization of employment committees in every ward of the region. This committee is composed of a member of the bishopric, the chairman of each of the Melchizedek Priesthood welfare committees, leader of Adult Aaronic Priesthood class, president of the Ward Relief Society and the ward work director. The duties of this committee are varied and intensive. Principally they must make a survey of the unemployed in each ward, keep an active record, report continuously to the stake work directors and the regional executive committee, and be in a position to supply workers of various classes upon request of the stake director.

One important duty of this committee is to devise make-work projects within the ward, adapted to

the needs of the ward and the capabilities of the unemployed. Some suggested activities are: drying and preserving vegetables and fruits; providing clothing and bedding; rehabilitating ranches, farms, gardens, or orchards; working on Church properties; projecting civic and community enterprises; beautification; operating wood yards, coal mining; and assisting widows, sick, and aged.

All groups and committees whether in stakes or wards are appointed within the regularly established organizations of the Church. This is true also with the general supervisory committee which is appointed under the direction of the First Presidency and the Presiding Bishopric to assist in the details of carrying forward this entire project. A General Church Committee has been appointed consisting of Elder Melvin J. Ballard of the Council of the Twelve, and Elders Harold B. Lee, Mark Austin, Campbell M. Brown, and Stringam A. Stevens.

So it is seen, in brief summary, that the organization adheres to the organization of the Church, beginning first with the First Presidency, the Council of the Twelve, and the Presiding Bishopric, with a general committee to assist. Thence extending to the regional executive committee which controls the regional storehouse, and from there to the stake and ward relief committees, which in turn have control of the stake and ward employment and work committees. Under the stake relief organization each bishop of a ward forms a bishop's executive council which directly controls a bishops' storehouse organization



BISHOP DAVID A. SMITH



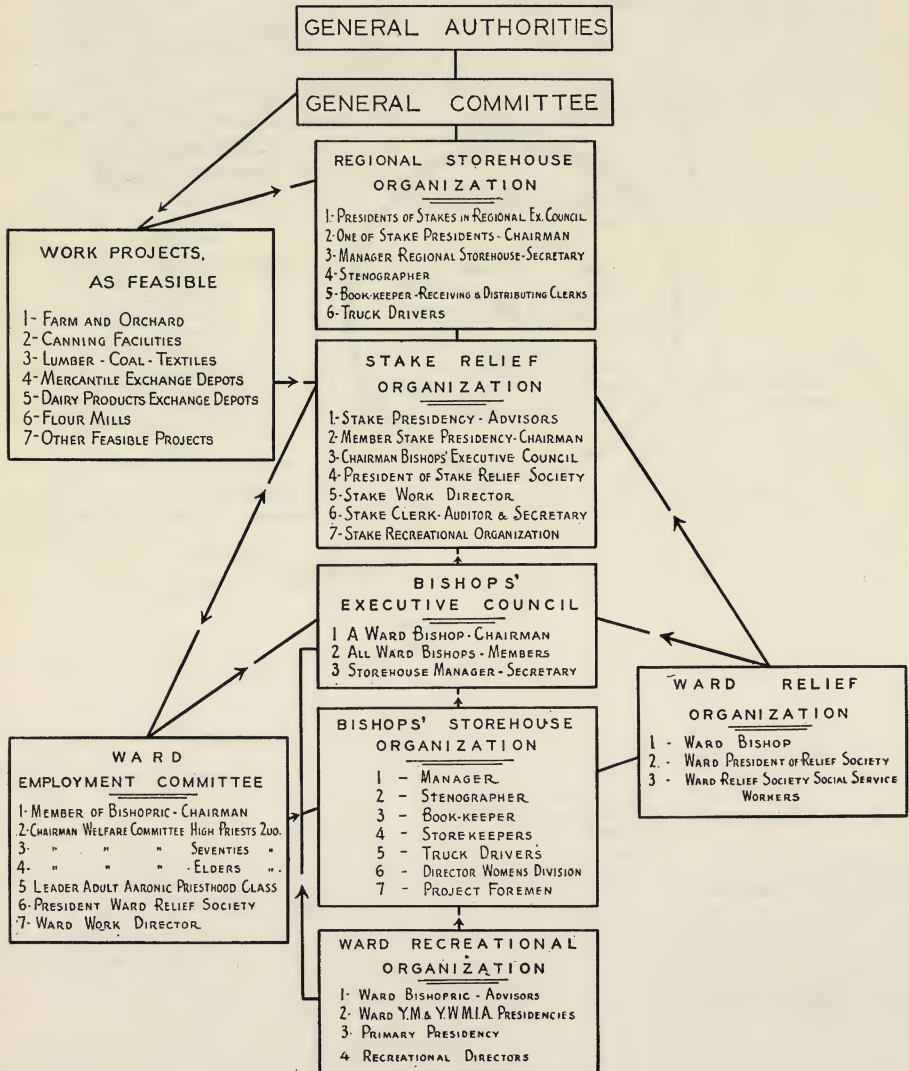
BISHOP SYLVESTER Q. CANNON



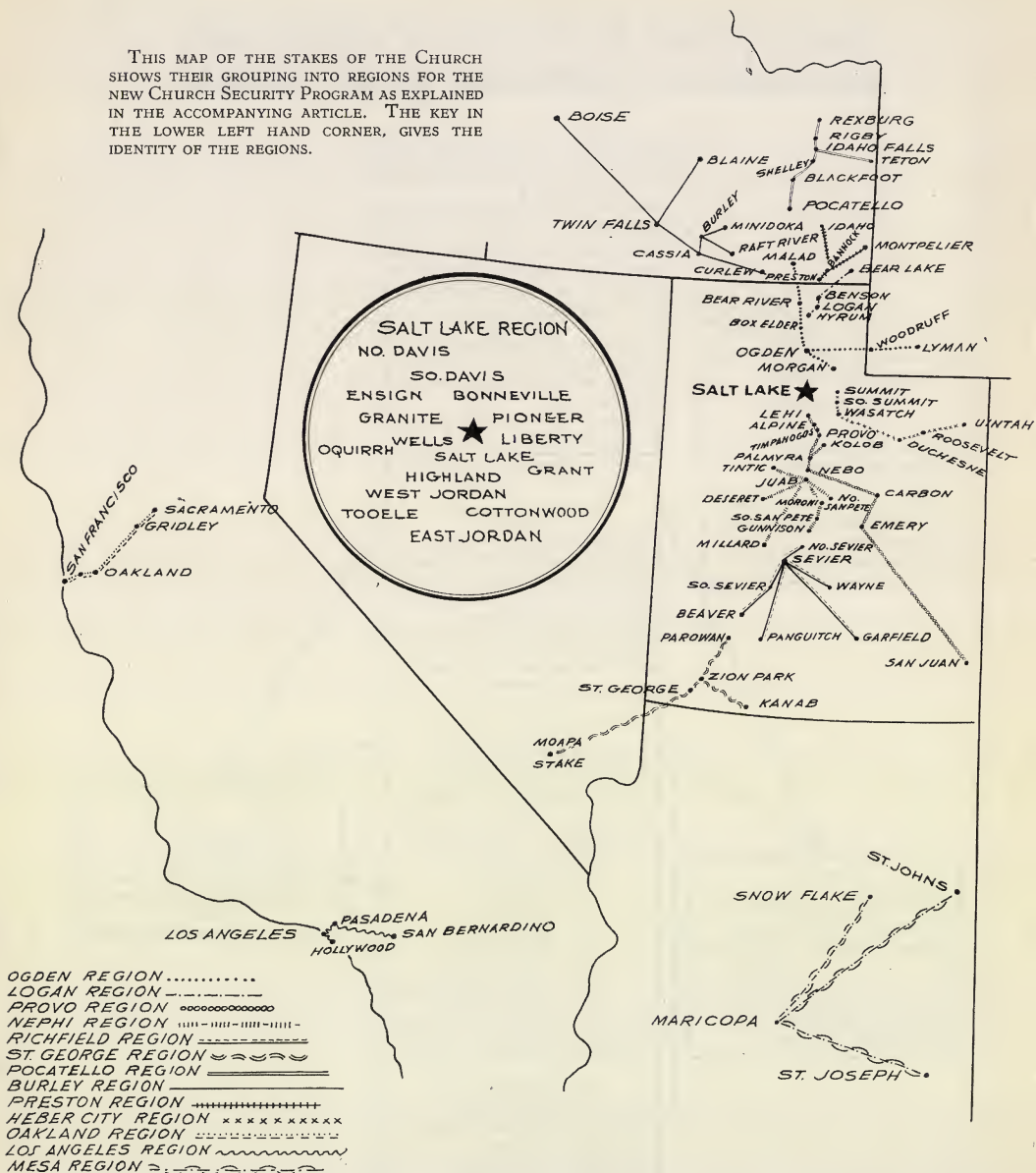
BISHOP JOHN WELLS

THE PRESIDING BISHOPRIC OF THE CHURCH, WHO, WITH THE FIRST PRESIDENCY AND OTHERS OF THE GENERAL AUTHORITIES WILL ASSIST IN DIRECTING THE CHURCH-WIDE SECURITY PROGRAM AND ASSUME RESPONSIBILITY FOR ITS FURTHERANCE.

CHART SHOWING RELATIONSHIP OF VARIOUS UNITS RESPONSIBLE IN A CHURCH-WIDE SECURITY PROGRAM



THIS MAP OF THE STAKES OF THE CHURCH SHOWS THEIR GROUPING INTO REGIONS FOR THE NEW CHURCH SECURITY PROGRAM AS EXPLAINED IN THE ACCOMPANYING ARTICLE. THE KEY IN THE LOWER LEFT HAND CORNER, GIVES THE IDENTITY OF THE REGIONS.



THIS PROGRAM has two objectives, one of which is immediate and the other ultimate. The immediate objective to create a surplus of food-stuffs and other commodities during the summer months and to provide work for all employable persons who are now receiving assistance from the Church.

The ultimate objective is to set up within the Church an organization to make it possible for the Church eventually to take care of all of its people exclusive of government relief and to assist them in placing themselves on a financially independent basis. Church authorities point out as one of the reasons for this ultimate objective the supposition that large government expenditures for relief must soon end and there must be a means of security provided for the Church membership.

The immediate objective is set for accomplishment by October 1, 1936. Instructions cite as one of the duties of the regional storehouse organization "to set in motion through the

respective presidencies of stakes, in every ward in the region, a program that will accumulate by October conference sufficient food and clothing and fuel to provide for every needy family through the winter."

Under this program it is not sufficient for each stake to take care of its own people. The responsibility of the stake presidencies and even the regional officers is to care for as many people as possible. And herein is one of the most important features of the entire program, and the one which if successfully followed will perhaps mean most toward achieving the ultimate objective. It is the feature of exchange.

Surpluses in one section of the Church are to be preserved from waste in storehouses and will be subject to call from other regions which will have other commodities or perhaps labor for exchange. It is desired by the General Authorities that it will provide a means of distribution which will permit farmers in one section to use all available lands for production, for laborers and tradesmen in another section of work to a full capacity in order that all may have work to do and that none shall be found in want.

One factor in the ultimate success of the entire program will be the initiative displayed on the part of those placed in positions of responsibility. As those in charge make use of all available sources of producing both work and commodities, and devise new projects for these purposes, so will the success of the program be.

ALL IN ALL it will be no easy task to accomplish what this program

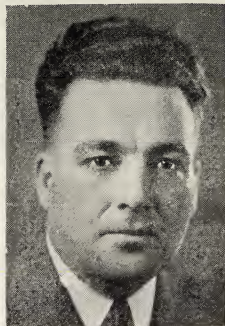
sets out to do. However, there seems to be a very strong sentiment among the membership of the Church, and especially among those whose responsibility it is to take the lead in the program, that it must and will succeed.

Presidencies of stakes and bishoprics of wards in the whole of the Church have assembled in various meetings to form permanent organizations. In each region officers have been chosen and activities have already been of a nature that promises an attainment of the objective. In each stake committees have been set-up and bishop's storehouse councils have been created.

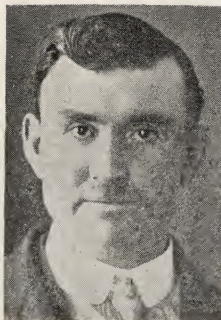
Attention, in all of these stakes and wards, is now being turned toward the fostering of make-work projects. Surveys have been made to determine the number of unemployed persons and families needing relief. A simplified index has been provided the wards, making it possible to segregate into various classifications those needing work. The



MELVIN J. BALLARD



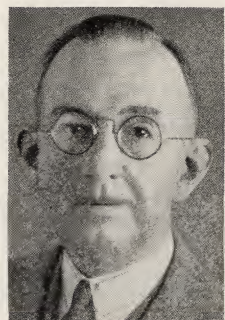
HAROLD B. LEE



MARK AUSTIN



STRINGAM A. STEVENS



CAMPBELL M. BROWN

THESE FIVE MEN CONSTITUTE THE GENERAL COMMITTEE OF THE CHURCH SECURITY PROGRAM AS AT PRESENT ORGANIZED. (SEE CHART PAGE 335.)

surveys have also determined the most effective make-work projects available in wards and stakes.

In many sections these make-work projects are in the nature of agricultural enterprises. Other sections are engaged in establishing small industrial undertakings which fit into their communities.

Paying tithing in terms of pounds of butter, dozens of eggs, bushels of grain, pecks of potatoes, pounds of meat, and tons of hay, was common practice in pioneer days. It was perhaps the greatest means of creating surpluses in the bishop's storehouse, whereby the needy were taken care of. This was supplied

THIS NEW Church Security program—in reality an adaptation of the former program—may demonstrate itself to be a solution to our grave national problems. That the world is watching the Church in its undertaking, is evidenced from the fact that announcement of the program has been carried to all parts of the country by newspaper service.

In speaking at regional organization meetings, Elder Ballard has discussed the importance of success in this new program. He has described the effectiveness of the Church organization and government and has appealed to the missionary spirit of Latter-day Saints

ceive when it is possible for them to do so. President J. Reuben Clark, Jr., and President David O. McKay, have been united with President Grant in organizing and projecting this Church-wide Security Plan.

Presiding Bishop Sylvester Q. Cannon, who presides over the temporal affairs of the people, has also taken an active part in the regional organization meetings, speaking in support of the program for making work and establishing projects that will be for permanent employment as well as lasting benefit to communities and the Church membership.

Stake President Harold B. Lee is brought into the welfare organization with a wealth of experience gained from operation of a program in his own stake similar to that being projected for the Church. President Lee has proved that it can be done and that it is a program worthy of the support of the entire Church and to him is falling the task of completing much of the detail of organization.

In this program every effort is being made to preserve the moral stamina of the people. Work is to be provided that charity will not be necessary.

Brigham Young once said in reference to giving of charity:

"My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers."

History records that this was not only the policy but the practice of Brigham Young and it is a restoration of this ideal that prompts Church leaders today in their new efforts.

So now the Church moves along to a greater objective. It has its Security program. It now has its organization completed and is pointing steadily toward its goal of "taking care of its own members." It is an immense undertaking and a program that will not attain its ultimate objective without the faith and brotherhood, unselfish cooperation of Latter-day Saints in all parts of the Church.



ABOVE IS AN OLD PHOTOGRAPH OF THE BUILDING HOUSING AN EARLY CHURCH COOPERATIVE PROJECT AT BRIGHAM CITY, UTAH.

mented by produce from Church-owned or Church-operated farms, industries, and cattle ranches. The important thing was that there was a surplus on hand and an efficient system of storing and distributing and no one who was willing to work went without.

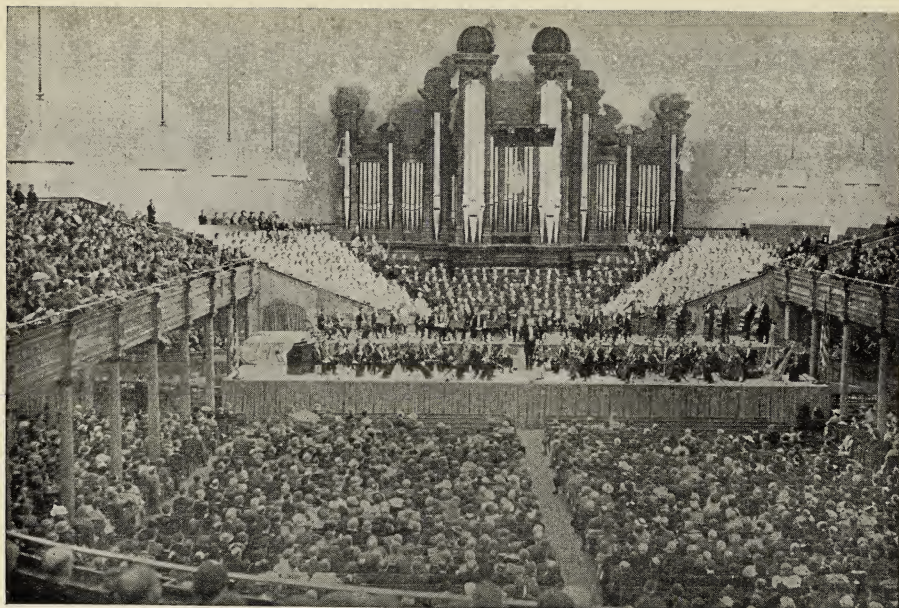
This system faded into the background when days of growth and prosperity spread among the communities of the Latter-day Saints. People had little trouble in finding profitable employment. Tithing was paid in cash from wages received. Church "hard times" cooperatives dwindled because they were not needed to provide employment.

Now instead of a condition of prosperity, the country finds itself confronted with unemployment, and badly in need of a system of distribution that will carry a surplus from one section to another where it is needed and handle it with little or no waste.

urging them to rally to the call of their leaders.

He has also likened this new undertaking to the other objectives of the Church during the century of its existence, and declares that the Church has a greater opportunity to attract the attention of the depression-ridden world by showing them the way out with this new cooperative program than it did in the conquering of the great western desert.

Another factor behind the successful inauguration of the Security program is the appeal of President Heber J. Grant, made at many of the regional organization meetings that he has attended. President Grant urges its success and appeals for the cooperation of all leaders. The burden of President Grant's discussions is an appeal for the members of the Church to return to the strength which comes with financial independence and industry. He explains that it appears that some members of the Church desire to make paupers of themselves rather than work for that which they re-



Deseret News Staff Photo.

THE PHILADELPHIA SYMPHONY ORCHESTRA AND THE SALT LAKE TABERNACLE CHOIR AS THEY APPEARED WHEN THEY PERFORMED TOGETHER IN THE MORMON TABERNACLE, TUESDAY EVENING, MAY 5, 1936.

MORMON TABERNACLE CHOIR

SINGS WITH THE

PHILADELPHIA SYMPHONY ORCHESTRA

LEOPOLD STOKOWSKI VOICES HIGH PRAISE FOR WORLD-RENOWNED CHORAL ORGANIZATION ON THE OCCASION OF HIS ORCHESTRA'S CONCERT IN THE SALT LAKE TABERNACLE, MAY 5, 1936.

MUSIC LOVERS of the music-loving Inland West were witnesses and auditors of a rare combination of superlatives on the occasion of the Philadelphia Symphony orchestra's Salt Lake City concert May 5, 1936, when, under the direction of Leopold Stokowski, the famous orchestra joined with the Mormon Tabernacle choir and organ to sing the majestic Hallelujah Chorus from the Messiah by Handel, under the roof of the



acoustically-unexcelled Tabernacle. The appearance of the two organizations combined was arranged in response to Mr. Stokowski's previous request.

The distinguished conductor rehearsed briefly with the choir immediately before the concert, with Frank W. Asper at the Tabernacle

(Continued on page 372)

LEOPOLD STOKOWSKI AND THE EXPRESSIVE HANDS THAT BRING MUSICAL COLOR AND WARMTH AND FINE SHADING FROM THE PHILADELPHIA SYMPHONY ORCHESTRA.

AN ENCOURAGEMENT TO YOUTH

By PRESIDENT J. REUBEN CLARK, JR.

THIS "Encouragement to Youth" was originally presented by President Clark as a radio address, delivered through the facilities of Kansas City's Station KMBC and the Columbia Broadcasting system on Sunday, March 29, 1936. Because of its challenging note and timely nature it has been adapted and reprinted here for the readers of "The Improvement Era."

Jesus, speaking to the Jews, said: "Ye shall know the truth and the truth shall make you free."

The troubled Pilate asked Jesus "What is truth?" While then silent before Pilate, the Lord was later to tell us that "truth is knowledge of things as they are, and as they were and as they are to come."

If youth will now but get this truth of things as they are and as they were, it will bring with it the blessings of a never-ending happiness in this life and in the world to come.

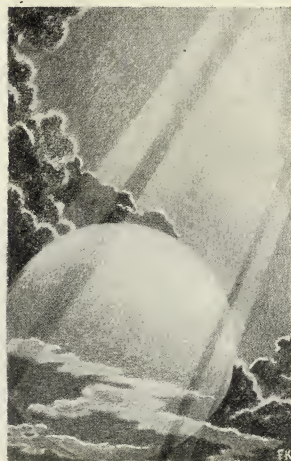
I would like to ask our youth carefully to scan the *now* of worldly things. Most of you have read more or less of history, more or less of science and its past and present. Let your mind go back over all you have read of the past and see if in any land or among any people the youth or the old, in any age, had a tithe of the worldly comforts which are yours. The things you feel are necessities pass the wildest dreams the ancients had of ease and luxury. The mightiest of Rome's proudest emperors plowed through mud or bounced along over cobbled roads in his slow-going, horse-drawn chariot—four to five miles an hour—while you glide on air-cushioned tires over paved roads, fifty to sixty miles an hour.

The whole resources of the great Roman empire could not send a message any faster than man or horse could run over the earth or than rude sailing craft could move across the sea, yet you may listen, though ten thousand miles away, and hear me now even at the very instant in

"YOUTH, I BEG YOU, LISTEN NOT TO THOSE WHO WOULD MAKE YOU BELIEVE THAT TODAY YOU HAVE NO CHANCE, THAT NO PLACE IS OPEN TO YOU, THAT YOU MAY NOT ACHIEVE, THAT TO GIVE YOU A PLACE IN THE SUN THIS WORLD MUST BE OVERTURNED AND A NEW WORLD MADE. ERROR NOT TRUTH CRIES THAT ROAD TO YOUTH."

which I speak. All the wealth, skill, and knowledge of Rome could neither make nor keep a picture of men or events in true form, tone, or color, only in painting and cold hard marble, but now the poorest may see, from day to day, the very moving counterpart of men and events, with all the warmth of life; he may see, learn, and become wise from the very likeness of the unfolding of man's development, his tasks, his struggles, and his victories.

In the days of Rome, man's voice carried only the distance that a shout might go through the air; now, in less time than the voice so carried a thousand feet, it encircles the globe. You greet friends, you carry on business across continents and over oceans. And so on through an endless catalogue, but the point is clear.



May I urge Youth to ask itself these questions: Have these things come to us through our own labor and skill and industry? Have we spent the long, dreary days and nights, the hours first of hope then of despair, till finally truth showed her shining, glorious face? Have we gone through the trials, the hardships; have we made the sacrifices; have we endured the scant living, perhaps the outright hunger and cold, which all these cost? For, Youth, nothing of your inheritance has come without a price paid by someone, sometime, somewhere.

May Youth not be forced by the facts to answer to this: "No! Our fathers and their fathers gave all this to us."

May I ask you not to believe that your fathers never grew weary, that their way never seemed long, that their hope did not fade, that fear did not clutch their hearts, that they had no need for courage, nor for willingness to work, nor for the power of will to do no matter what the odds, nor that sometimes their food was not meagre, their bodies not scantily clad, their roofs not so thin that the rain beat through. Do not believe, I beg of you, that your fathers came suddenly into all these things without effort, even as you have done. Jobs were no more plentiful for them than for you; they looked for work just as you do; they were no oftener able than are you to find work at the thing they wished to do most. The world was just as cold to them as it seems to you. Indeed, it was colder, for there is in the world today a deal more of kindness, of helpfulness, of common humanity than when your fathers, now about to leave you, began their work.

Youth, I beg you, listen not to those who would make you believe

that today you have no chance, that no place is open to you, that you may not achieve, that to give you a place in the sun this world must be overturned and a new world made. Error not truth cries that road to Youth. It comes from those with narrow vision and scant understanding or else from those who would seemingly destroy the great empire of knowledge which man has wrenched from the vast domains of the unknown and would put man back into the caves and forests.

Every time the ring of the known pushes out, it brings into view more of the unknown—which is infinite. Science has vouchsafed no truth which does not open new doors to further knowledge and every bit of knowledge which comes to man makes life better and easier; it opens new fields for labor, and offers new empires for conquest.

To you, Youth of today, your fathers bequeath all they have gained without your paying any price to them. But this does not mean that you may seize all this and make it your own without labor. God has ordained in His infinite wisdom that while man may pass to those who follow him, without price paid to him by them, the things of this earth—the things which moth and rust corrupt and thieves break in and steal—yet man may not freely bequeath (though he may make record thereof) the things of the mind and of the spirit, to be taken without labor by those whom he would favor. Under God's plan every man shall have of the things of the mind and of the spirit those only which he shall himself conquer. We may quarrel with this law; we may whine about it, but we cannot overturn it, for it is founded on infinite wisdom. It is as fixed as eternity itself.

All men face this law and have had to face it since the beginning, and Youth would be foolish, indeed, to allow anything to blind its view of this truth. Youth must not let self-pity crush their courage, or drown their industry, or blot out hope.

The world holds for Youth every job it held for their fathers and all those which their fathers have added by their conquests of the unknown. Every step forward in science adds a new job. Youth, do not allow anyone to make you believe the chaos-making falsehood that modern



invention has made the world poorer and man less happy. Before you believe that falsehood, measure in your mind the life you lead against that led by your grandfather. Make your mind clear about each thing you have that you are willing to give up for what he had. Will it be your railroads, paved roads, and automobiles, for his dirt roads, horses and saddles, and lumber wagons? Will it be your 'movie' for his occasional theatre, good or bad; or your modern daily newspaper with its illustrations and news from the remote corners of the earth, for his weekly sheet, barren of all yours possesses? Will it be your radio for his profound silence; your bath room for his wash tub; your warm house for his icy one except the kitchen; your winter fruits from tropic climes for his wilted apples from the cellar; your varied canned fruits and vegetables for his dried corn and pumpkin; your silk hose for his cotton or woolen socks; your fine comfortable underwear for his red flannel shirts; your easy shoes for his boots made by the corner cobbler?

Consider all these, for all are involved in this much touted casting away of our machine age. And we have not mentioned the great cultural things which modern invention and machines have brought to us.

May I urge Youth to be practical? If any have self-pity, throw it away. Self-pity is the canker that will destroy character.

Look for work; not finding it at once, try again. This was the course your fathers took. Not finding what you would like, take what you can get; so did your fathers. A thousand jobs are open to you which did not exist when your father was young. This world holds infinitely more for you than it held for your fathers.

Arise, singing, in the early morning and rejoice with the birds; spread out your wings of hope to the rising sun of a new and better day; twitter not to bed with folded wings in the fading glow of a dying day. The world—a greater world than your fathers knew—is yours. But you must overtake and seize it with hands of iron, and grip it that it shall not slip from you, for it will never thrust itself upon you, nor lie idly and limply in your hands once it has been caught.

Ye shall seek, then find, then know the truth, and the truth shall make you free.

SHALL WE BE LOYAL TO OUR HERITAGE?

By DR. JOSEPH F. MERRILL

*Of the Council of the Twelve and President
of the European Mission*

A THOUGHTFUL AMERICAN OVERSEAS LOOKS AT AMERICA IN PERSPECTIVE, AND SPEAKS HIS THOUGHTS ON AFFAIRS OF CHURCH, GOVERNMENTS, PERSONAL CHARACTER, AND THE MODERN SOCIAL ORDER.

SOMETIME ago a friend in writing to me discussed the characteristics of the average missionary of the Church today in contrast to those of the missionary of a generation ago. The new missionary today is younger, less experienced, less stable in his habits, has been more given to commercial pleasures, is more free with his money, but is equally ambitious to be a good missionary. These differences, the friend asserted, are due to differences in conditions now and then. And so his letter started me to thinking.

Are conditions today more or less favorable than formerly to character development, to strong personality, and to rugged adulthood? Are these conditions adversely affecting the character of the more mature people? If both the young and the old are being adversely affected, then there is cause for extreme regret and general alarm.

The more experienced I become the more thankful I am that I was born on the frontier and reared under the rigors of hard pioneer conditions as they existed from sixty to seventy years ago in northern Utah and southern Idaho. I know what poverty is, what struggles mean, and I have some idea of their disciplinary values. Besides, I have observed life in easy financial circumstances.

These experiences have enabled me to observe how people live under various conditions of plenty and of poverty. It is to these varied opportunities that I am largely indebted for what I know of life and of its problems and of how people react to their environment. Inevitably I react to my environment; everyone does. But each reacts in a characteristic way—hardly any two alike. Heritage and training—each contributes its weighty influence. It is not difficult to understand why people are different.

Now, viewing the outlines of the present situation in America—it can be seen in outline only from abroad—and comparing the reaction of the people to it with the reaction of the

American people to the conditions prevailing forty years ago, one sees great differences. Politically, the form of government is much the same, but the principles and activities of government are very different. (We are talking of the Federal Government.) Industrially, a vast change has taken place. The small industrialist has nearly passed out of the picture and in his place we have a few giant corporations. The independent worker, then free to do as he pleased, has cast his lot with a union and obeys the instructions of his chiefs. Socially, we are in the midst of changes so great that the outlook on life is being entirely changed. Religiously, we have largely discarded the authority of the Bible and the divinity of Jesus Christ, though some still give Him a form of lip service. To a very great extent we have become indifferent to the church and ceased to cherish sacred things. In saying these things I am, of course, speaking of the American people as a whole.

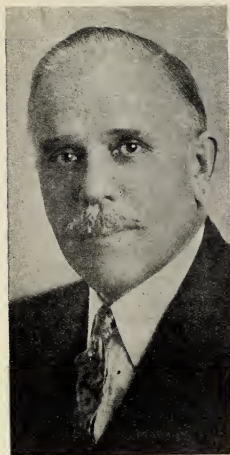
In the olden days political parties had definite creeds to which they adhered with more or less tenacity. There was a rather definite cleavage between the parties. They prided themselves on their "principles." What is the situation today? To one far away it looks as if only party names persisted—it is very difficult to discover any resemblance in substance between a party platform of today and then. The idea that it is better to "be right than president" seems to have gone completely into the discard. Then a politician was an individual who adhered to the "principles" of his party and sought valiantly to make them

prevail; now he appears to be a person willing to advocate any popular doctrine as a means of getting into office and, once there, to take any stand on public questions that he thinks will keep him there.

So it happens that office holders, bearing the same party name, are often as far apart in their views as political poles can possibly be. They "stand by the president" in the campaign but when in office often throw him over-board and steer an independent course. Where is there adherence to principle, consistency in conduct, and stability in position with the average politician in America today? Recently a young man asked what I thought of politics as a career. My answer was that present trends in America being as they are, if he would rather "be right than president," he would likely not get far in politics.

WE HAVE spoken of politics only to illustrate the sweeping changes that have taken place in America during the last forty years. Our concern might well be whether there are corresponding changes in the character of the average American! Politics seem to have taken on the character of shifting sands. Would it not be a sad day for America should this ever be true of the personal character of its citizens? But could politics be what they are today if the character that dominated forty years ago prevailed today? Frankly, I do not know, but I am inclined to think not. Was not stability more general then than now?

Fundamentally, the character of the people may be as strong and as stable and as noble now as then.



JOSEPH F. MERRILL

But many conditions certainly are very different. Under the same circumstances people possibly would have behaved then as they do now. In any case prevailing conditions demand, in the interest of the people and the country, that the people shall exhibit the highest qualities of noble character. If they do this, only high-type citizens will be elected to office in America, and our country will be safe. But that there are dangers ahead all must admit.

Shall Americans be true to their heritage and pass on to their children the liberties and rugged democracy they inherited from their fathers? If so, they must be firm and very strong in resisting the seductive temptations of the hour to sell their heritage for a mess of pottage. These temptations are brought to them in the velveted hands of scheming demagogues who seek prestige and power.

The area of the globe in which freedom of thought and real democracy exist is constantly growing less. The area of the dictator is correspondingly enlarging. A dictatorship is born of the misery of the people and mothered by their fear of suffering. They want security and freedom from distress. Hence when in distress, their power to think and to resist is weak, and then the seductive voice of the wily dictator, resonant with rainbow promises, lures them on to regard him as a benevolent deliverer. Are there not such voices beginning to

be heard in America today? In any case, does not danger threaten our inherited sturdy democracy? Where is the power that will save us? It exists and is in the hands of the people themselves. The question is, will it be exercised? Doubts on this point exist.

Now it must be remembered that our inherited liberties came down to us from the fathers who were willing to give their lives, their all, that their children might be free. And many of them did this very thing—made the supreme sacrifice. What reward did the survivors of the terrible struggle ask? Only freedom for themselves and their children to the latest generations. No monetary rewards were laid as a burden upon their descendants.

But now what do we see? Apparently some of their descendants willing to forsake the principles that made America great—great in manhood, sturdy in character, and strong in a love of liberty—and recoil in the face of sacrifice and struggle. Softened by comforts, they shrink from scarcity. In the olden days, everyone was willing to do his part—contribute according to his ability—in the maintenance of his government. All he asked in return was to be protected in his right "to Life, Liberty and the pursuit of Happiness." He wanted to be free to do as he pleased and he granted this right to his neighbor, both having the understanding that they would respect the liberties of each other. That was in the day when laws were few and individual initiative great.

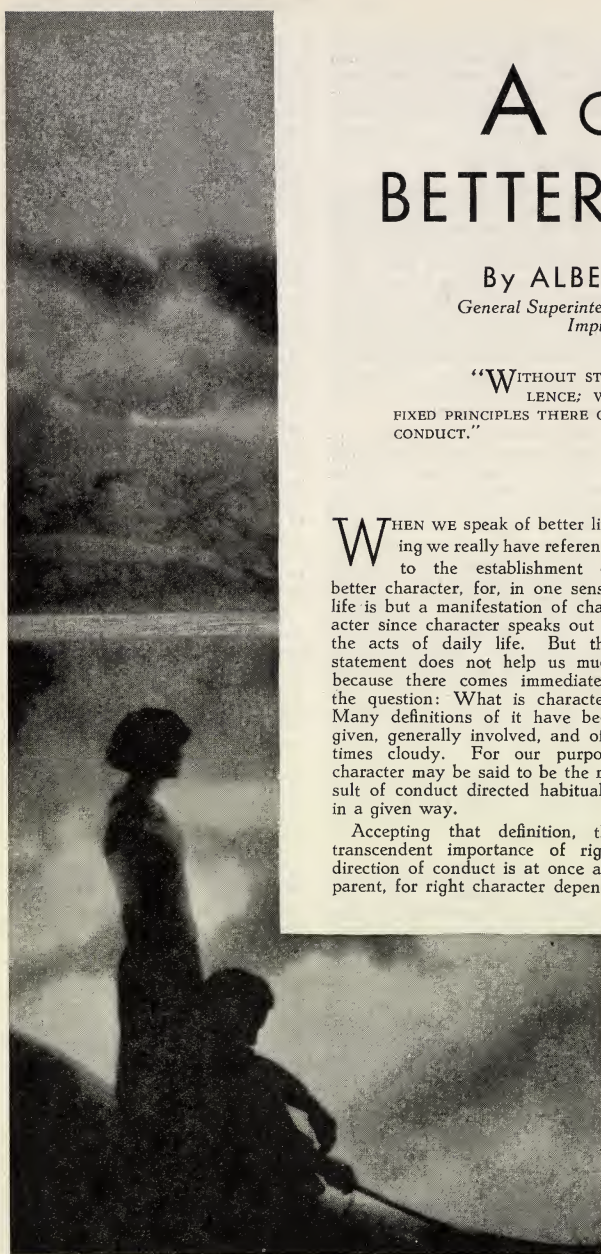
OF COURSE, conditions today are vastly different. Even so, should not the principles of right, fairness, justice, and sturdy manhood prevail? Is it right for me to shirk in the burden of supporting the government according to my strength and ability and throw all the load upon my neighbor? At any rate this is not the Lord's way as it is revealed in the great financial law of the Church. If I am unthrifty and indolent, is it fair for me to force my wise, hard-working, and careful brother to pay all the taxes? Is it just that I should deny him the merited rewards of his labor and insist on sharing the products of his toil. Is it honest of me to demand something for nothing? "The idler shall not eat the bread of the laborer." This rule was dominant in the America of yesterday. Is there

a growing demand to disregard it in the America of today? If so, is this not a reflection on the manhood of the country? I think so. To heap burdens upon the backs of unborn generations in order that this one may live in comfort is heartless selfishness.

To the careful observer the future of democracy in America—that type of democracy under which the country grew—looks anything but bright. A well-informed and able English student of American affairs recently expressed that thought to the writer. To this Englishman the domestic affairs of America appeared to be analogous to international affairs in Europe. They portend a conflict between those who *have* and those who have *not*. The former want to maintain the *status quo*; the latter demand a new deal. On this issue, he thought, there would be the mightiest struggle the world has yet seen. It would end in the wreck of nations and the destruction of democracy. Out of it dictatorships would arise with the consequent loss of personal liberty to those who survive the conflicts.

When the weather is fair, representative democracy in America has proved it can safely steer the ship of state. Its ability to do so in foul weather is now being tested, but, unfortunately, some failures are being indicated. Are these to be temporary or permanent? If the spirit of the fathers dominates, they will be only temporary. If a love of right, fairness, justice, and brotherhood shall arise and prevail in America, it will continue to be "the land of the free and the home of the brave." But let it not be forgotten that dangers threaten. Only character will save us and the ideals of the founders of America.

Another word in closing. Do not present conditions and trends offer an opportunity to the people of the Church, especially the young and vigorous among them? If the principles of love and righteousness that have always been taught them shall be exhibited to the full in all of their acts and relations with their fellows, will not the Mormon people stand out as shining examples to all the world? The opportunity is here to demonstrate to the world that Mormonism in action makes saints—people who have an unshakable love of truth, of honor, and of their neighbors, and scorn to do anything unfair, unjust, and unrighteous. Let Zion rise and shine!



A GUIDE TO BETTER LIVING

By ALBERT E. BOWEN

*General Superintendent of the Young Men's Mutual
Improvement Association*

"WITHOUT STABILITY THERE CAN BE NO EXCELLENCE; WITHOUT THE GUIDING POWER OF FIXED PRINCIPLES THERE CAN BE NO DEPENDABLE COURSE OF CONDUCT."

WHEN we speak of better living we really have reference to the establishment of better character, for, in one sense, life is but a manifestation of character since character speaks out in the acts of daily life. But this statement does not help us much because there comes immediately the question: What is character? Many definitions of it have been given, generally involved, and oft-times cloudy. For our purpose character may be said to be the result of conduct directed habitually in a given way.

Accepting that definition, the transcendent importance of right direction of conduct is at once apparent, for right character depends

ON THE occasion of the Sunday morning meeting of the Mutual Improvement Associations at the last General Conference of the Church, April 5, 1936, Superintendent Albert E. Bowen delivered extemporaneously a thought-provoking address in which the elements that go into the building of a worthy life were enumerated and evaluated. The address was not recorded, but, since numerous requests have come for its appearance in print, the editors of "The Improvement Era" have asked the author to reconstruct briefly here some of the thoughts that were expressed on that occasion.

upon consistently right conduct. Right conduct, in its turn, depends upon the adoption and following of correct principles. If the conduct of our lives is guided by right principle it will be consistently acceptable because principles do not vary. Right principles may be said to be those in the following of which one gets the maximum of enduring satisfaction, and enduring satisfaction is to be distinguished from gratifications which are ephemeral and fleeting, or which leave in their wake remorse or depleted powers.

There is no mistaking a right principle once it has been clearly discerned. One may flounder in uncertainty, and may easily act in confusion, but there is always in such instances an uneasiness of feeling that leaves one beset with misgivings. Not so when the sound, underlying, governing principle has

once been brought into clear relief. At such times it is recognized for what it is and at once all doubt vanishes away. To illustrate: Oliver Cowdery was once given the right to translate, but he failed and the right was cancelled. In explanation he was told:

"Behold, you have not understood, you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But behold, I say unto you, that you must study it out in your own mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right.

"But if it is not right you shall have no such feelings."—Doc. and Cov. 9:7-9.

It is manifestly impossible to lay down a detailed formulated answer to every question that may confront one in life. New contingencies arise in which action is imperative. But every problem of conduct is solvable by relating it to the governing principle. In times of perplexity the task is to find that principle and then apply it to the solution of the immediate problem. There are enough of such eternal, unvarying principles to point the right way at every demand of life if men will but heed the directions and take guidance from the only infallible source of wisdom. It is not possible to enumerate all of them, but we can here invite attention to a few of the guiding principles.

ABSTEMIOUS habits are conducive to robust health, the possession of which brings not only perpetual satisfaction but is an almost indispensable essential to the highest achievement. Observance of the laws of health should therefore be a fixed principle of conduct.

INDUSTRY is a virtue which brings enduring reward. By the practice of it one not only provides the necessities for physical existence and the wherewithal to help the unfortunate, but one also acquires surpluses which bring release from the drudgery of the stern business of making a living and provide leisure for the cultivation and informing of the mind and the development of spiritual powers. The world of the ideal lies in the realm of feeling. One feels the verity of great unseen intangible realities. To extract from them their richest offerings requires industrious application, and time for the quest.



ALBERT E. BOWEN

BY THE PRACTICE of economy, future security is provided with consequent relief from haunting anxiety. Thrift demands the exercise of self-denial. It gives one the strength to go without the things he cannot pay for, and to resist allurements into the bondage of debt. The power to do without is as important an element in character as the power to acquire and to gratify. One lesson growing out of the distress of the times is that those operating their own farms and businesses who were free of debt were generally not in want; those who had practiced economy and thrift were provided against the ravages of penury; those who had been improvident, extravagant, and wasteful were reduced to dependency and suffering.

In the face of these plain lessons there are yet those who encourage and countenance the incurring of debt even to the extent of jeopardizing homes and the very means of shelter and food. If you have one bathroom do not mortgage that for money with which to build another, unless you can see clearly the means by which you will pay off the encumbrance. Do not go into debt to purchase something which you do not really need merely for the purpose of having what your neighbors possess. If you cannot find employment at three dollars a day, work for two dollars. In short, do not refuse remunerative compensation for your time even though the

amount of such compensation may not be up to the standard you think it should be. By this I am not suggesting that you should not endeavor to better your situation in every honorable way, but I am suggesting that employment at a small recompense is better than idleness.

There is no substitute for industry, thrift, and economy. Let them be adopted as guiding principles of conduct. They will give sinew to character and conduce to serenity and repose.

THE HABIT of behaving with justice towards others can never bring remorse or regret. It will beget a conscience void of offense to all men. Envy, grief, malice, hatred can find no abiding place in a life guided by the principle of justice. It demands that one accord to others the right to all he wishes for himself. If you have done the best you can, be grateful if someone else can still do better. If you have to forego something for which you have longed, be not envious of those who may have the thing you so desire, for you should be as ready to see others enjoy what you would like to possess as you would be to have it for your own. If you cannot gain for yourself without trespassing upon the rights of another, then desist, for you have no more right to advance your own interests at the expense of your fellows than they have to advance themselves at your expense. The cultivation of the sense and the practice of the principles of justice will add sweetness to character and beauty to life.

HONESTY is ever a safe rule of conduct. If anything you have an urge to do cannot be squared with undeviating honesty, then it may not be done without injury to character. One is likely to excuse or condone acts of his own which he would condemn in another. Honesty requires at least that one should exact of himself as high a quality of conduct as he would require in another. Honesty is all-embracing in its scope. It reaches out and encompasses every act of life. It includes, but is not limited to, the punctilious meeting of all engagements, financial or otherwise. It extends its demands to behavior in business, in social relations, in intellectual and spiritual undertakings, in motives, in self-appraisal, and in every human manifestation. If one is truly honest he has possessed

himself of all the virtues. Hence "We believe in being honest."

Industry, thrift, economy, justice, honesty, integrity,—these are elements which must be integrated into life if life is to be rich and radiant. They must flow out from our programs of study, of recreation, and of diversified endeavor if those programs are to be fruitful of our purpose.

Simple daily acts and responses are the things of which life is made. They must, simple and of themselves unimportant though they may seem, reflect the qualities which, combined, constitute life. If they have direction and purpose, steadfastness results, without which life is capricious, haphazard and volatile, its course unpredictable and without reliability. When Israel, before dying, came to bless his twelve sons he said of Reuben: "Unstable as water, thou shalt not excel." Without stability there can be no excellence; without the guiding power of fixed principles there can be no dependable course of conduct.

IN STABILIZED character, established by a consistent course of conduct, directed by adherence to right principles, lies the only safety of the state. It is that which gives to the individual citizen the power to govern himself from within. If we cannot build up a race of individuals capable of governing themselves from within, we shall not have people who can be governed by authority exterior to themselves.

President Coolidge expressed it in these words:

"There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society is seeking in these days will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being."

Mr. Charles H. Tuttle, United States District Attorney for the southern district of New York, in a similar vein has written:

"A nation's destiny is not in its learning, or in its scientific attainments. It is in character. The heart of culture is the culture of the heart. Our nation cannot survive materially unless it is preserved spiritually. Mere intellectual growth will never sustain our form of government unless it is accompanied by a moral growth; and there is no source of moral power comparable to

that spiritual interpretation of life which is religion in its essence—religion pure and undiluted."

Life cannot be measured in terms of the abundance of the things possessed or produced. Those supposedly solid, realistic foundations upon which nations have sought to build are proving not to be solid at all. Paradoxically enough, the supposedly intangible, nebulous, idealistic, and spiritual bases, we are beginning to learn, afford the only safe foundations upon which to build. They are the only rock against which the rains might descend and the floods come and the winds beat without knocking down the house. A nation is but the aggregate of the citizens who compose it, and national character is but the sum total of the individual characters. It is apparent, therefore, that the life of the people cannot rise higher than the lives of the individual persons who constitute the whole.

OF ALL the influences entering into the building of character perhaps none is more potent than the influence wrought upon one human being by another. Our associates are in large measure our source of food supply for character. The proper selection of associates is therefore at the very foundation of noble character. The weaning power of daily associations is almost irresistible. By degrees it breaks down resistance and leads to conformity. Individuals, as a rule, do not like to be conspicuous. They shrink from the exhibition of what to others seem oddities. They prefer to conform to the prevailing order. The man of vulgar tastes and habits finds no joy in the presence of the cultured and pure. He prefers to escape where he may breathe his natural air. If, however, he remains long enough exposed to the association of his betters he will respond measurably to the prevailing influence.

Conversely, the high-minded man cannot consort in comfort with the debased. A person of the loftiest ideals, if thrown by constant association with those less noble, is likely to be worn gradually down to the level of his associates. The predominating influences create the prevailing atmosphere. The prevailing atmosphere shapes and determines viewpoints and consequent conduct. The only safety for the

individual who desires to live in the realm of high ideals is to see to it that the majority of his associates have the ideals he cherishes. We cannot help absorbing in some measure the characteristics of those with whom we have constant association.

Plants conform themselves to the climatic and soil conditions in which they grow. Beauty of form and color may be sacrificed to the stern necessity for preserving life. What in one environment may be a shapely beautiful tree, may in another environment become a misshapen, gnarled, and ugly dwarf. Surrounding influences are the soil and climate in which character grows. Depending upon them a character may become a "shining light, that shineth more and more unto the perfect day," or it may become the ugly thing that works its own destruction and from which men turn away in sorrow.

ALL MEN have the power of choice, but youth sometimes has not the wisdom of discernment. The guides of youth must be responsible for leading them in the way of ennobling influences. Good association is possible to everyone. It may be found in the companionship of books or in the selection of worthy friends. It should be found in both. A healthy character can no more be built or sustained from the influence of debased or degrading associates than the human body can be kept in health if nurtured by spoiled foods. The course of safety lies in reducing to the minimum our exposing ourselves to the baleful influences of bad associates and in washing ourselves anew in the presence and companionship of men of nobility of mind, thought, and purpose.

"Enter not into the path of the wicked, and go not in the way of evil men.

"Avoid it, pass not by it, turn from it, and pass away.

"For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

"For they eat the bread of wickedness, and drink the wine of violence.

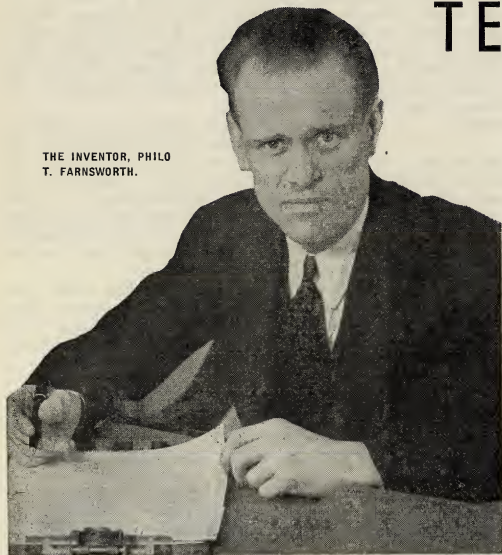
"But the path of the just is as the shining light that shineth more and more unto the perfect day." (Proverbs 4:14-18.)

THE STORY BEHIND FARNSWORTH TELEVISION

By FAY OLLERTON

With an introduction by Dr. Carl F. Eyring, Professor of Physics and Mathematics and Dean of the College of Arts and Sciences, Brigham Young University.

THE INVENTOR, PHIL
T. FARNSWORTH.



INTRODUCTION

A YOUTH of promise and a man of courage—thus Philo T. Farnsworth is indelibly woven into the pattern of my experience. The youth of promise, a high school student at Brigham Young University, came to me asking permission to enter college physics. He had mastered the material of the elementary course without the aid of a teacher or a school.

Later I met the man of courage. As a mature man he and his charming wife met courageously one of the greatest sorrows of life, the bereavement caused by the death of a son. The man who could make electrons carry the characteristics of a light image with amazing fidelity, stood with faith, courage, and reverence before a loving Father.

Now a word about television. We see an object when an image of it is produced on the retina of the eye. Light in varying intensities and colors is spread over this "curtain" at the back of the eye and we say we see a friend, a tree, or a landscape. When a pattern of light characteristic of a friend's face falls upon the retina we see him. Under ordinary circumstances we can easily distinguish between a friend and his photograph. But let action, sound, and spontaneity be added to this photograph and we may easily add the attributes of life to the lifeless optical image.

At Bell Telephone Laboratories it was my privilege to talk "face to face" with a person miles away. The light which was imaged on the retina of my eye did not actually come from my friend's face, but

light originating in the booth where I sat formed an image in my eye which was an exact replica of the image which would have been formed had we been conversing across a table. Television, then, is simply a scheme of taking the light and dark aspects of a face, sending these characteristics on wires or radio waves to a distant station and then re-establishing the light and dark aspects. If this is done faithfully, light will come from a screen with the same characteristics as from the actual face of a friend. Add to the faithfully reproduced optical image a fidelity of sound and the illusion is complete.

Fundamentally television seems to be a simple process. But not so simple when one tries to harness and control light, electricity, magnetism, and radio waves in a new exacting manner. Farnsworth in his youth caught the vision of how this might be done, but only with maturity has come the perfected apparatus which really works—an accomplishment requiring imagination, skill, and hard work. And today the Farnsworth television (differing in many details from that I witnessed at Bell Telephone Laboratories) stands as one of the few practical methods of seeing beyond the natural horizon of sight. Miss Ollerton gives a close-up view of the human side of the accomplishment.

Carl F. Eyring

A YOUNG MORMON SCIENTIST FROM THE INLAND WEST HAS ACHIEVED WORLD-WIDE RECOGNITION BY CONCEIVING AND PERFECTING ONE OF THE FEW PRACTICAL METHODS OF TELEVISION. THE STORY BEHIND FARNSWORTH TELEVISION, AS TOLD BY MISS OLLERTON, AN INTIMATE FRIEND OF THE FARNSWORTH FAMILY, IS INFORMATIONAL AND INSPIRATIONAL.

THE SCENE is a darkened laboratory where San Francisco's Telegraph Hill ends precipitously in Green street. The time is a spring evening in 1929. There are a number of us there, all clinging to the words of a slightly built young man with an enthusiastic voice, quick movements, and an intelligent, sensitive face. He is Philo T. Farnsworth, about to demonstrate his system of television.

A thrill of anticipation ran through me as I looked at the receiving set. It was crude, just a home-made box affair through which pictures could be transmitted, but it represented an astonishing invention by a boy whose home soil was much the same as mine.

There was an expectant silence, followed by a cry: "There it comes, the little man!" "It's the one Elma made," Carl Farnsworth whispered, "It was the first picture to come through." Then followed a series of irrelevant pictures, all blurred but recognizable, ending with one of Agnes, another member of the family.

So that was television. A home made box affair which threw out a picture of a little man cut from paper by the inventor's wife. I felt let down. Even though I knew I was seeing only the early stages, I had expected something different—perhaps a picture of people passing Market Street at that minute or one of the then newly elected President Hoover talking to his cabinet. That

would be television—not this little man dangling in the air.

"It won't be long before we can work out a way of handling television broadcasts," Philo Farnsworth was saying in a voice strangely mature for one of his years—"There will have to be many stations and a new kind of wave length, much shorter. The set will have loud speakers, something like the radio you have at home." To him television was a fact, and in spite of the dangling little man I believed.

And because today the dream is reality, the story behind the appearance of the little man can be given. The achievement of television (by this I mean the Farnsworth way) lies in the brains and hands of this slender young man, Philo T. Farnsworth, born in Beaver, Utah, in 1906, son of Lewis E. and Serena Bastian Farnsworth.

The Farnsworth family came to Utah in early days. They are of New England stock and the family home is in Beaver, Utah. From Denmark, came Jacob Bastian, father of Serena. Jacob pulled a handcart across the plains in the wake of Johnston's army and unaided buried his lovely young wife in Salt Lake City a few days after he came to the Valley. Later he went into the hazardous Dixie country. Serena had been born in Washington and spent her early years working in Brigham Young's cotton factory. She attended the Beaver Branch of the Brigham Young Academy, where she met her husband. Then followed years in southern Utah and a move to a farm near Rigby, Idaho.

By now young Philo (Phil to his family) had ideas. Definitely uninterested in farming, he knew the mechanical side of every machine used. At thirteen years of age he was chief caretaker of the farm's Delco light system. Then came a great day when he won a prize from "Science and Invention" for an automobile thief switch, a prize large enough to buy his first long trousers.

In school his main interests were science and mathematics. The first year his program was so full he could not include general science, but he took an examination for the course and passed with a grade of ninety-eight per cent. During the Rigby years he drove the school bus, rising before daylight in Idaho's sub-zero weather to bring the students on time. By his Senior year the family decided a change was

due. Philo, who was talented in music, must have better chances and a college education. Provo with its Church university offered the best opportunity. Philo finished high school at the "Y" and had one term of college. His family looked hopefully towards his violin, but he preferred the physics laboratory. Years before, as so many boys had done, he had built his own radio set and now he had vague dreams of a thing called television.

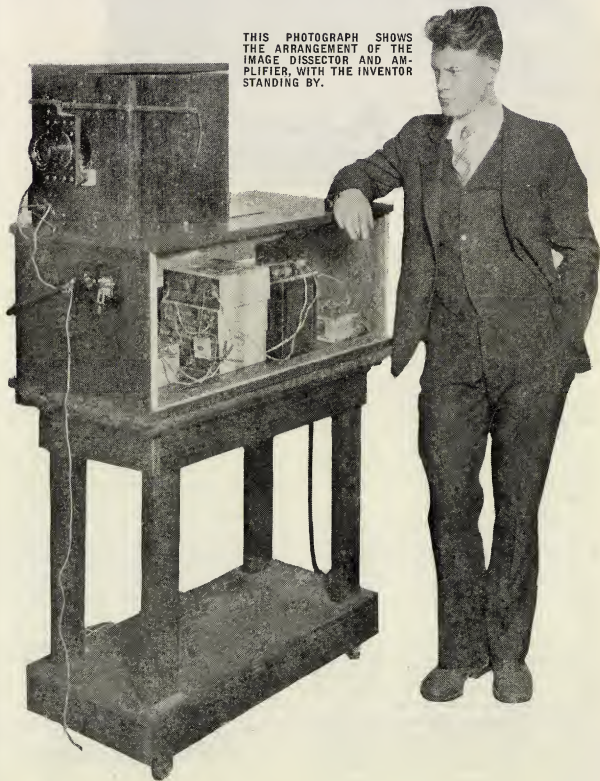
IT WAS during his last year at high school that his father died, and as circumstances became more difficult, Philo gave up college. No work could be found, and, discouraged, he left for the West coast with a boy friend. There he joined the navy, in which he received valuable technical training. He took the Annapolis examinations and passed them. His mother, however, wanted

him home and in school. She signed some papers which released him; he came home for one term of college. After this ended he took a job in Payson and came back to the "Y" early the next fall in hopes of obtaining a janitorial position. But all the brooms were being pushed by possessive-looking young men. Philo had to have money at once, so the thought of college was again discarded.

Because there was no work in Provo, he tried job hunting in Salt Lake City. From this point on his story reads like a fairy tale, with modern embellishments. "Lady Luck" flirted with him, deserted him at times, but always held something up her sleeve to pluck out when she thought him ready.

His going to Salt Lake was in the year the Community Chest was being established there. Two Californians had the work in charge.

THIS PHOTOGRAPH SHOWS THE ARRANGEMENT OF THE IMAGE DISSECTOR AND AMPLIFIER, WITH THE INVENTOR STANDING BY.





AN EARLY TELEVISION PICTURE OF MARY PICKFORD (1931).

Philo went to them with a scheme for organizing the city. They did not agree with all his plans but they liked his directness and gave him work. One of them, George Everson, had imagination and foresight and encouraged Philo to study. He even believed that what Philo was dreaming could be made possible. More than this, he spent his savings to finance Philo over the first hard stretch, a debt later repaid many times. Mr. Everson became the inventor's manager and one of the most trusted and valued men in Farnsworth Television, Inc.

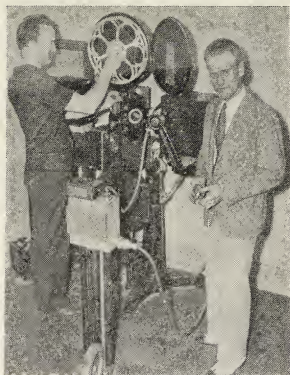
At this time Philo was engaged to a charming brown-haired girl, Elma Gardner, gifted with a musical voice and accomplished as a pianist. Elma lived in Provo and was willing to follow Philo to Samarkand or Siberia if he said the word. The only drawback was that neither of them had any money and she wanted a wedding dress, which did seem the proper thing to have. After he had bought their tickets to California there was enough to buy a dress and a license. They were married in May, 1926, and went to Hollywood.

But what a different Hollywood from the one on the front page of the tabloids. They took a house at 1339 New Hampshire Street and worked late and hard, and it was in this house on New Hampshire Street that Farnsworth television first saw light. For six months Philo and his wife worked—she had to study mathematics, drawing, and science instead of piano. And she had to figure out ways to make their slender allowance last from week to week. Ingenious as she was, the savings of Mr. Everson were used up in six months' time, and it looked as if television would die aborning.

But six months' work accomplish-

ed something. Philo's ideas were passed upon and said to be good by the California Institute of Technology. Fortified with this information, the manager who was paying his own salary went to San Francisco to the Crocker interests. The Crockers decided to take a long chance and Philo came to San Francisco to the laboratory at the foot of Telegraph Hill. From then on he was to work without fear of the landlord.

FOR the next few years Philo Farnsworth was either in the laboratory or in his study atop the new house, thinking, planning, and achieving. Keenly he felt the lack of exact scientific training. "When



INVENTOR FARNSWORTH AND ROBERT RUTHERFORD SHOWN WITH THE APPARATUS USED IN TRANSMITTING TELEVISION MOVIES. THIS MACHINE IS CALLED THE TELECINE PROJECTOR.

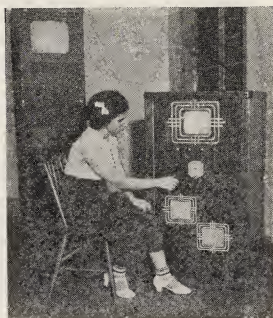
I get this done," he would say, "I'm going to move my laboratory to Stanford and get a doctor's degree." Wisely, however, he gathered around him men with the technical knowledge he lacked. Carl Christensen, a graduate of Brigham Young University, then in Berkeley working on his doctorate, took days off for research in the Green Street laboratory. Arthur Crawford, a cousin who had given Philo much encouragement at the "Y," was at Stanford in the graduate school, and he too came to San Francisco. The men who have worked with inventor Farnsworth through the years are now not only loyal employees, but also part owners in the invention.

Not long after the inventor was established in San Francisco, he sent to Provo for his family. Carl in

high school and Lincoln in the grades would gladly have deserted formal learning for science, but Philo insisted that they stay in school. Carl might work on Saturdays and late afternoons, but Lincoln was to give all his time to school.

In the first San Francisco days young Mrs. Farnsworth continued to work with her husband. Her precise drawings record the early history of television. She managed her house, worked on Green Street, and was ready to stop any work on those few occasions when her husband wanted to play. Perhaps one of the biggest things she did was never to complain when he worked long hours overtime or sat in silence, groping for the idea that was sure to come. After Philo, Jr., arrived she came to the laboratory as a visitor only, but she has kept pace with her husband along every step of his progress.

News of the invention got abroad. Inventor Farnsworth became an important man who issued statements to the press and whose privacy was guarded by his family and office staff. Yet there was one certain way of reaching him—just let him know that you were an old friend, a former teacher, someone from the Brigham Young University, a Mormon Elder, or anyone from Utah or Idaho who wanted to know about television and his car would call for you to see a demonstration at the laboratory. If he had time he entertained you at his home. He took a deep interest in the ambitions of young members of his Church. Songs from Utah composers were



THE GIRL IS OPERATING THE PRESENT TELEVISION "HOME" MODEL. THE UPPER SCREEN IS FOR TELEVISION; THE TWO LOWER GRILLS ARE FOR LOUDSPEAKERS. IN THE BACKGROUND IS A LABORATORY RECEIVER WITH A TWELVE BY FIFTEEN INCH SCREEN.

on his piano. He could find time to visit a radio station where a Utahn was broadcasting, and he delighted to talk about the possibilities of Utah literature.

On the ground floor of his San Francisco house there is a large room that is half work shop and half bedroom. More than one young man from the Inland West, out of a job or seeking work for the first time, has been housed in this room until he was able to care for himself.

The year 1931 was a decisive year for the Farnsworths. Either Philo would sell his invention outright for a huge sum of money or he would form a new company with different financial backing. For a time the decision wavered. If the invention were sold he would send his mother and family back to Provo so that the younger Farnsworths could attend Brigham Young University. The boy dreamed of a new home with a workshop, a car, a motor boat for Utah Lake, a glider. But his sister, Laura, with a woman's feeling for hard facts, was not so generous in her dreaming.

"Mother," she asked one night as they sat around the table, the boys lost in visions of the change wealth would bring them, "if Phil's deal goes through, do you think I could get a pair of new shoes?"

But Philo decided against the deal and Laura went out to earn her new shoes. In May, 1934, on her wedding night Philo, as he had done to Agnes, another sister, on a like occasion, sent her a generous number of television shares. "I've got my new shoes," she said, her eyes shining with tears.

"Lady Luck" again plucked Philo Farnsworth's sleeve. A new company was formed with him as vice-president in charge of research, with the Philco laboratories in Philadelphia as headquarters. The old Green Street rooms were kept open but Philo and his family—there were two small sons now—went East.

For the first two years he worked with Philco, perfecting the technique of using his patents. Then in the spring of 1933 he moved into his own laboratories at 127 East Mermaid Lane, Philadelphia, and is there now. Two springs later the company was given the name of Farnsworth Television, Inc.

But many things happened before he was firmly established in his new home under a new name that spring of 1935. His second son lay in the Provo cemetery . . . a third son

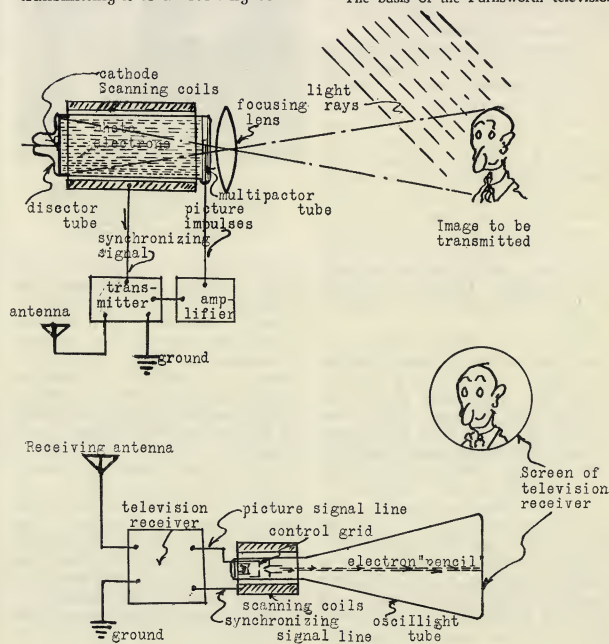
was soon to come. His brother, Lincoln, had gone into the laboratory and lost an eye in an explosion. There had been long battles over patents. But these things were all dimmed by the joy of things achieved. His mother was in Philadelphia sharing in the happiness that was no longer just down the road but was in the present itself. During the hardest years of the depression she had been president of the San Francisco Ward Relief Society and carried many of the burdens of the poor and the troubled. Always, too, in the years behind her she had worked and denied herself for her family. Now for the first time in her life she had blessed leisure! Leisure to walk in the spring sun; leisure to take automobile trips to Valley Forge, to Washington, D. C., and New York; leisure to read, to rest, and to enjoy her son's friends, for her son was sought out by the great and near great. His photo-electric cell and cathode tube were known the world over. Army and navy officials spoke of the changes they would make in maneuvers. His sensational feat of picking up the celestial starlight and transmitting it to a receiving screen

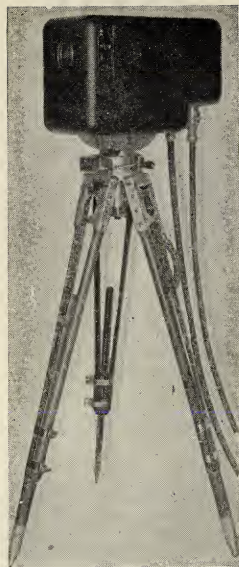
was known wherever men could read. He had photographed for the first time for radio the man in the moon. And television was so close to the home that the average man was figuring on how much he would need to save to buy a set.

REPRESENTATIVES from many countries came to Philadelphia to see the wizard who was still in his twenties. They came from Germany, Austria, Hungary, Czechoslovakia, Poland, and Switzerland. When the Fernseh Company of Berlin made its agreement, it meant that the Farnsworth system would dominate television throughout the world. Philo Farnsworth himself went to London and Germany, taking with him the machine he had prepared for the World's Fair at Chicago.

The invention seems a simple thing for the eye to comprehend if one's inner eye does not see the years, the struggles, and the brains involved in it. Even its working theory is not for the scientist alone. Lincoln Farnsworth, who is helping his brother write a book explaining television to the world, wrote to me:

The basis of the Farnsworth television





THE NEW AND IMPROVED CAMERA. THE GRADUATIONS ON THE SIDE ARE FOR QUICK CHANGING OF THE FOCUS. THE BOX CONTAINS A SYSTEM OF LENSES MOUNTED IN FRONT OF THE DISSECTOR TUBE.

system rests on one important tube and a means for scanning a scene to be transmitted. The tube is the Image Director-Multipactor and is capable of breaking up an image into a current strong enough to be amplified through the conventional tubes of radio amplifiers. It is really two tubes in one, for there is a tube within a tube. The image dissector for converting the light rays into electrical rays, or optical images into electron ones, is a cylinder about twelve inches long and five inches in diameter. Across the open end of the tube and on the inside is a small nickle tube less than one half inch in diameter that contains one of the famous cold-cathode multipactors.

When an electron is collected from the cathode (see diagram) it hits one plate of this tube and five in turn are emitted. The five are bounced back to the opposite plate and each of these five bounce out five electrons. Philo explains it all on the principles of Secondary Emission from photoelectric surfaces; but you and I can almost believe that it is something for nothing. Incidentally this multipactor tube is destined to change the radio art as much if not more than the advent of television. It may be used to make a complete radio receiver, one or two tubes performing the work of seven to eleven ordinary tubes.

Scanning in its simplest form, is merely a means for covering a picture in some repeating sequence. If you traced with a pencil back and forth uniformly over a sheet of paper, you would eventually cover a whole sheet. Our persistence of vision is such that if you traced the sheet in one twenty-fourth of a second the action would seem instantaneous.

It is in this fashion that the receiver tube with a "pencil" of electrons paints a picture on the screen of the tube every one twenty-fourth of a second. The screen is a fluorescent material, coated on the end wall of the osdlight, that lights up when a stream of electrons strikes its surface in a vacuum.

The scanning process at the transmitter is just the reverse of that at the receiver. At the receiver a "pencil" of electrons traverses the screen to "paint" the picture; at the transmitter the picture (an electrical copy of the optical picture) is moved with the same motion as the "pencil" has in the receiver over a stationary collector, which is a minute aperture in the multipactor tube.

The displacement of the picture, or scanning operation, is done electrically. Two sets of electromagnets are used around both transmitter and receiver tubes. One set moves the picture back and forth while the other is moving the picture downward. The generation of the currents that makes this sort of magnetic field possible has been a major problem of television and is much too deep for this sort of explanation.

THERE are some queer tricks in television. People who make up for broadcasts must wear black and white and paint their lips black. Contrast and intense lights are necessary. And never again will a

television artist wear a dress of pure cotton. Not so long ago a dancer came upon the television stage in a cotton dance suit. Mr. Farnsworth, who was showing the picture to a mixed group was embarrassed to say the least, when the dancer appeared in the nude. Orders went out immediately that if an artist wore cotton, it must be a cotton mixed with silk or wool.

More and more work must be done on problems such as these. Then there is the matter of television and the telephone. "To be able to sit at a telephone and be able to see the person to whom you are talking is years and years away," the inventor said at a Franklin Institute lecture not so long ago. "News events, dramatic skits, and movies are the things that will come first," he explained.

Philo Farnsworth still works overtime on his problems. Carl Farnsworth is with him now and Lincoln, kept from the laboratories because of his accident, is writing the story of television.

In some ways the years have left the young inventor unchanged. Naturally he has grown intellectually by his study and as a result of his association with great men. But he has retained the qualities of integrity, loyalty, and enthusiasm he possessed when he started on his great adventure back in May, 1926. Leaving his achievements in science aside, he is a personage in his own right. He has ability as a violinist, reads widely, and has a fine, disciplined mind as quick to understand a problem in political science or history as in his own scientific field. In addition he inspires confidence and has much personal magnetism. Too, he is a business man of much ability; notable financiers have had to keep their wits sharpened when doing business with the boy inventor. And he is a family man, one who adores his wife and children.

Television will not be the whole of his contribution to the world. Rather it is his first. Packed away in his brain are many ideas that may become tangible when he has time to make them so. Some of them may astonish us as much as television. The producing of them, unless his plans change, will be in some western retreat where he can have his laboratory close to his residence. He has been away from home a long time and wants to come back.

ACKNOWLEDGING THE UNSEEN

By Dr. C. Douglas Barnes

THE STORY is told, in *History of Chemistry*, by Moore, of an interesting experiment conducted very early in the seventeenth century by an investigator named Van Helmont for the purpose of demonstrating water as being the primordial or principal substance from which all matter springs. To demonstrate his theory he selected a small tree of known weight and planted it in two hundred pounds of earth. For five years he watered and cared for the tree which, during this period, grew to a moderate size. At the conclusion of his test he carefully removed the dirt and found the weight of the dirt to be unchanged. The willow, however, had increased in weight one hundred and sixty-four pounds. He concluded that the increased weight was due entirely to the water which he had added, and cited the result as confirming his theory.

Actually, an *unseen* reaction was occurring in which carbon dioxide was assimilated by the plant and much of the increased weight came through this source.

This illustrates a human tendency, to credit the *seen* only, while *unseen* influences, particularly of a spiritual nature, often escape without notice. Thus, blessings of health, encouragement and comfort, the inspiration to do big things and to do things well, may come to one unobserved. Let us acknowledge with a prayer of thanks the spiritual blessings coming to us from unseen sources through the kindness of Deity.

SAVING THE ONE I AM WITH

By DR. W. W. HENDERSON

*Head of the Department of Zoology and
Entomology at the Utah State
Agricultural College*



"IN ANY SOCIAL GROUP EVERY INDIVIDUAL IS IN SOME WAY RESPONSIBLE FOR THE ACTIONS OF ALL OTHER INDIVIDUALS. ALLOW ANOTHER TO MAKE A MISTAKE AND YOU HAVE MADE THE SAME MISTAKE YOURSELF. SAVE ANOTHER AND YOU HAVE SAVED YOURSELF. DEBASE ANOTHER AND YOU HAVE DEBASED YOURSELF. LIFT ANOTHER OUT OF ERROR AND YOU HAVE LIFTED YOURSELF IN THE SAME DEGREE."

TO ASK one to re-read a thing he has already read a hundred times or more seems unreasonable. To cite a text which everyone knows by frequent repetition is the next thing to inviting defeat. There is encouragement, however, in the thought, that the more casual reading one gives to any particular text, the less attention he generally lends to it, and many such readings often securely hide the real meaning of what has been read. For this reason we may safely venture to ask the reader to consider once more, "for the hundred and oneth time," perhaps, a very small part of the Sermon on the Mount. But this time we ask him to read it more carefully than he has ever done before:

"Ye are the salt of the earth but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

"Ye are the light of the world. A city that is set on a hill cannot be hid."

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Your reply is probably as follows: "All this is plain and simple, anyone can understand it. It merely says you are the salt of the earth

and light of the world. The duty of salt is preservative. It was the most universal of ancient preservatives. The old world salt was unstable and decomposed; or underwent some chemical change after it was gathered, lost its saltiness, and therefore became useless. Christ's followers are like salt; they must save men from decay or corruption, but what good can there be in a follower of Christ who has become useless? A light has no value if it is hidden where no one can see it. To be a follower of Christ one must have light, knowledge, and understanding, and this understanding is not his to be hidden by him; he must walk 'where the light shineth' and be an example to all others."

But is there any new meaning hidden in this portion of the Sermon which our superficial considerations do not disclose, and just how is this part of the Sermon finding application nowadays?

Just who are "salt of the earth?" This question was raised in a Sunday class of two hundred or more college students at the Logan L. D. S. Institute. Works dealing with the life of Jesus were investigated. Burton and Matthews' *The Life of Christ*, page 101, says the salt of the earth has reference to the people "who by their presence and influence are to keep the world from becoming utterly corrupt." Geike, *The Life and Words of Christ*, Vol. II, pp. 57, 58, says, "His disciples," "His followers." Talmage, *Jests*



DR. W. W. HENDERSON

IN THIS unusual treatment of a familiar subject Dr. W. W. Henderson brings to "Era" readers the benefit of long years of association with young men and women in college circles and in religious gatherings. Dr. Henderson was born in Cache County, Utah, of Scotch-Welsh pioneer stock, and during his useful lifetime, which has been characterized by distinguished service to young people, he has harmonized academic pursuits with sound spiritual attitudes. His scholastic attainments include an A. B. degree from Brigham Young College, an M. A. degree from Cornell University, and a Ph. D. from the University of California. Dr. Henderson has served as principal of Weber Academy, Ogden, 1910-1914; president of Brigham Young College, Logan, 1920-1926; and is now professor and head of the department of Zoology and Entomology, and Experiment Station Entomologist at the Utah State Agricultural College. In the Church, recognition has come to him for his widely-praised Sunday classes at the Logan L. D. S. Institute. In this discussion Dr. Henderson invites attention to the great steadying influence of one individual in any social group who has the ability to see values clearly and the courage to voice his convictions.

the Christ, page 232, says, "those upon whom would devolve the responsibility of the ministry as His commissioned representatives." Dummelow, *Bible Commentary*, page 641, says, "His disciples," "the Ministry," "Communicants" of the Christian Church."

After very careful consideration one unanimous conclusion was agreed upon. At least all responsible people professing to be followers of Christ—men, women, youth, and even children who have reached the age of accountability—are "salt

of the earth and light of the world." It is the duty, the obligation, the right, and the privilege, of every responsible person, to be "salt of the earth and light of the world." No one is excluded and no one is excused.

Here are an obligation and a duty which are very broadly set. It is equivalent to the school room teacher's saying to the class: "You must all teach the class, and you must teach correct principles." It is equivalent to the mayor's saying to the citizens: "You must all run the city, and be responsible for the public welfare." It is equivalent to a father's saying to the household: "You must all manage the family and you must each set a worthy example for the others." In discharging this responsibility I do not take the teacher's place; I do not take the mayor's place; I do not take the father's place, but I do, nevertheless, have a responsible place in all the social units to which I belong.

This is the gist of the simple but sensible doctrine of "salt of the earth and light of the world." It is the doctrine of individual responsibility. It is the doctrine that everyone is his brother's keeper. I must save the one in whose company I find myself. This is the idea which seems to be so deeply hidden beneath the shallow considerations we so commonly give to the Sermon on the Mount.

FOR MANY years we have heard that full responsibility must be laid upon the teacher for making the class interesting. But here now is a doctrine that would lay some obligation upon the members of the class. Likewise we have heard times without number that parents are fully liable for the ill-behavior of their children. But it seems that Jesus would hold the children also for some part of the obligation.

It is apparent from common observation that many regard such doctrine as unreasonable in its demands. We want to hold the president or other governing officer responsible for the country. Too many want to leave the building up of the Church to President Grant and the general authorities. The bishop can carry the ward on his shoulders. The Sunday school is the superintendent's worry; and it is wholly the teacher's business to see that the class is interesting. The mayor must look after the city's welfare, and the police must keep the peace and safety for all of us. Church or

state, our attitude seems to be the same. Whether we have ever consciously taken this "salt and light" doctrine into consideration or not, there is in effect either wide-spread revolt against it or stupendous ignorance of what is required of us.

Man is a social being. He refuses to live alone. He insists on being with others of his species. Many creatures in nature have the same tendency. Birds go in flocks,



fishes in schools, cattle in herds, insects in swarms, wolves in packs, bees in colonies, and ants in nests. The evident purpose is mutual security. The same unwritten law governs them all. It is the law of "everyone for all and all for everyone." None of these socialized creatures in nature will tolerate a rebel or a slacker. No man has a right to live in a society, to participate in its profits, and give nothing in return. If he does so, he is a social parasite. "This is the one base thing in the universe—to receive favors and render none." (Emerson.)

Very few persons were ever able, with all their effort, to give to society as much as society gave to them. Every effort one makes in the spirit of the doctrine of "salt of the earth and light of the world" is an effort in his own behalf. Allow another to make a mistake and you have made the same mistake yourself. Save another and you have saved yourself. Debase another and you have debased yourself; lift another out of error and you have lifted yourself in the same degree.

Moreover, it is doubtful if there is any other way by which the whole body of the Church or any other great organization is securely and permanently lifted. No general panacea can be cast over us all to save or exalt us in permanent safety. Salvation demands individual works. There is nothing in the spiritual universe comparable to the summer sun which warms us all whether we will or not. The Savior Himself has not saved us. He has given us merely a means of saving ourselves.

If the Kingdom of God is ever fully established it will be by the cumulative aggregate of individual effort. There is no other way. This is not a curse hanging over humanity; it is a gift most precious. And what widespread ignorance there must be in our country today on the part of citizens who think they are not personally responsible for the unusual disregard for law, the immense amount of crime, and the appalling social disorders of every description. In a good country every citizen must be "salt of the earth and light of the world."

WHY DID Jesus place such a huge responsibility on the individual? Or if this is in reality an opportunity, how can Jesus be justified in placing such an enormous trust in single personalities? The answer to the first question is that the indi-

vidual is in a position to do more for his bosom friend than is anybody else. Responsibility is thus naturally placed. The answer to the second question is that a friend can be trusted to do good for a friend more certainly than can anyone else. Trust is thus rightly reposed. The answer to both questions is that more mistakes are probably made in small groups of two or a few persons than are made either when one is alone, or when the group is large. Consummated blunder is generally the result of cumulative suggestions of error made by two, or a few persons. In illustration of this contention, let us consider a few actual examples.

Three boys in their late teens climbed a mountain in one of our Utah canyons to observe a herd of elk. On their way back they came to the edge of a high cliff, and looking almost straight down from this cliff they saw the high voltage wires of an electric transmission line about a hundred feet below them. They began pelting rocks at these wires, and soon discovered that the larger the rocks they threw the more certain they were to hit. Presently, one of the boys rolled a three hundred pound boulder to the edge of the cliff for the purpose of dropping it for a real hit. Any normal boy in his late teens knows that it would be a serious mistake to make such a drop. Any one of the three boys knew it, but not one protested.

Here was an excellent opportunity to stay a mischievous hand, but where was the "salt of the earth?" Either it was not there or else it had lost its savor, because not a protest was made. In fact, the three boys cooperated in dropping the huge boulder, which actually made the hit and broke one of the high voltage wires. Such a "successful" strike prompted another trial of the same kind, and then more trials, until all the wires were broken.

This mischief interrupted electrical service to the nearby city for several hours, burned out a three thousand dollar transformer, and caused other expense and much inconvenience. Of course the boys were, in due time, apprehended and punished, but even if the law had

never laid a hand on them the act would speedily bring its own punishment, because one "cannot do wrong without suffering wrong." (Emerson.) This case of pure vandalism is typical of countless others in which the individual fails to rise to the responsibility that is his, and violates a sacred trust reposed in him to save a friend from making a mistake.

A BANQUET for more than two hundred was served in one of our larger Utah towns a few years ago, during prohibition days. The committee on arrangements discussed the question of serving liquor in the cocktail. It was a daring thing to do. It was illegal. Every man on the committee must have known that to serve liquor at a banquet in Utah in prohibition days, even in a fruit cocktail, was an outrage against law and order and the better social sentiment; but the committee decided to do it, and it was done. The "salt of the earth had lost its savor" and the "light of the world was hidden under a bushel."

In small groups, such as this banquet committee, so many serious mistakes are made because of the absence of courage, or character, or foresight, or "salt" or "light," or whatever it is that sees what should be done, and insists on doing it. Among the two hundred or more men who sat down to that banquet there were a great many who never touched the cocktail after discovering the charge it so generously contained. A large number never repeated their annual payments to the organization. A society whose purpose was supposed to be for the common good had gone so far as to flout the law in a public demonstration. What an example to the youth of the city!

Another incident comes to mind. A young man in one of our Utah villages met two of his youthful friends one evening after ten o'clock, and expressed the wish for an automobile in which to take a joy-ride. The other two quickly repeated the wish. Then one proposed that they go and take uncle's car. Uncle's garage was a considerable distance from his house, the car could be taken out the back way, uncle was always in bed before ten, so he would not hear. They could put in some gas, return the car when they had taken the ride, and no one would ever know. An obvious mistake was definitely proposed by one

I HAVE loved my friends as I do my virtue, my soul, my God.
—Sir Thomas Browne.

of the three, and here was a real opportunity for the other two to counter. But they did not counter; they acquiesced. These boys knew better, but they ignored their better judgment and took the car. They made a "clean get-a-way."

Their next decision was to find some girls. After eleven o'clock at night three youthful girls were persuaded to take a ride. The night was young and it was theirs. If the car were returned by three or four in the morning, they made themselves believe they would be safe. The girls hesitated, to be sure. They had standards; they came from good homes, as did the boys. But for the time being they deserted their standards and yielded to what each of them secretly felt was an unwise venture.

This story could end here. We have shown the "lost savor and the hidden light." The curious reader, however, will want to know the end of the story. Uncle's car was wrecked. The young man driving the car, and one of the girls, lost their lives.

NOW LET us lengthen out this discussion to the extent of citing a single illustration in which the "savor" was not lost and the "light" was not hidden. A youth, eighteen, was tired of home. It was a good home and he was a good boy in many ways, but he was afflicted with wanderlust. Since his parents could not consent to his going "somewhere," one day he just took "French leave." Night came and he did not come home. Father and mother waited all night, made inquiries everywhere, but found no trace.

There was a boy friend with him who seemed to be of the same mind. Deep down in the heart of each, as was learned after, there was a feeling that they were making a serious mistake and each actually hoped, when it came to leaving, that the other would suggest they back out. Each was hoping the other would save him, and each would happily have responded to a restraining word from the other.

A month passed by, and no word came. What a "harrowing" month that was to the anxious father and mother! Then a letter came. The boy was in California. He was seeing the world and he would come home some day all right. The facts are that he had been accidentally separated from his companion, had gone to southern California by boat



car passage, had accidentally fallen in with hoboes, had been pursued by officers of the law.

It was on a dreary night when fog had settled over the coast country that he sat on a rock warming himself by the scant fire of a gang of tramps. One of these tramps, who appeared to be the leader, had been looking at this boy for some time, and presently initiated the following conversation.

"Kid, have you got a mother?"

"Yes," said the boy, meekly.

"Where is she?"

"In Idaho."

"Well, you go find her," commanded the tramp.

The boy was stupefied. He was not expecting this from a hobo. He made no reply, but simply sat staring at the tramp.

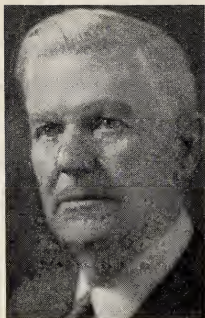
"Beat it," ordered the tramp, "and don't you stop till you find your ma."

The boy rose to obey. He saw that the tramp meant business, and as he turned to leave the gang, the tramp called out, "Here, take this blanket," and he threw an old dirty blanket to the boy.

In the shortest possible time consistent with the difficult circumstances, the boy reached home—dirty, ragged, hungry, and unkempt—but repentant. A pinch of savor and a gleam of light issuing from an old tramp, mingled with a lovely savor and a glowing light reaching from his far-away home, had brought the boy to his senses. If the hobo could have known how his savor "took," it is believable that he could have died happy.

Good orchards are an aggregate of good trees; good flocks are aggregates of good sheep; good libraries are aggregates of good books; good families are a composite of good children; good churches are made up of good people. Total goodness can never be any more than the aggregate of individual behavior. How could doctrine be more sound than Christ's doctrine of the "salt of the earth and light of the world?" What a responsibility and what an opportunity I have to help the very man I am with!

This essay ends here, but will the reader's consideration end here too? Does he understand that he is actually the "salt of the earth and the light of the world," and will he actually accept the obligation, and be worthy of the sacred trust which Jesus has definitely reposed in him? Will he save the one he is with?



GEORGE D. PYPER

THE STORY OF ITS SIGNIFICANCE IN MORMON HISTORY

"A POOR WAYFARING MAN OF GRIEF" was not an own child of the Latter-day Saints, but a dearly beloved adopted one. It might never have gained the prominence given it among our hymns had it not been so closely associated with the most tragic scene in Mormon history—the assassination of the Prophet Joseph Smith and his brother, Hyrum, in Carthage Jail, June 27, 1844.

The long story of the exciting days in Nauvoo is well known to every Latter-day Saint. However, a brief sketch of events immediately leading up to the martyrdom will not be amiss. The enemies of the Prophet were wrought up to such a pitch of hate that Joseph's life was not safe in Nauvoo. After consultation with some of his friends, he decided to escape from the dangers of the city he had founded and seek refuge in the West. In fact, Hyrum recorded that the Lord had warned Joseph to flee to the Rocky Mountains. So, on June 22nd at midnight, the Prophet with a number of his friends, rowed across the Mississippi, arriving on the Iowa side Sunday morning, the 23rd.

O. P. Rockwell, one of the party, was sent back to Nauvoo for horses to carry them farther West, but he returned at the request of Emma Smith, the Prophet's wife, with an appeal for Joseph to return to Nauvoo. A letter from Emma also entreated him to give himself up, and carried the further message that the governor had pledged his faith and the faith of the state to protect him. Some even accused the Prophet of cowardice for leaving the Saints. That was the deciding factor. Joseph said: "If my life is of no value

THE STORY OF OUR HYMNS

By GEORGE D. PYPER

General Superintendent of the Deseret
Sunday School Union and a Member
of the Church Music Committee

II. "A Poor Wayfaring Man of Grief" By James Montgomery

to my friends, it is of no value to myself." And so, through the importunities of his wife and some friends, Joseph went back to Nauvoo and the warning of the Lord went unheeded.

From then on until the fatal hour of the martyrdom every minute of the time was fraught with history-making episodes. Gathering clouds pointed inevitably to a tragic ending. Joseph sensed this and urged his brother and his friends to leave him to his fate. He said, "Could my brother Hyrum be released it would not matter so much about me."

His remarks at various times along the way to Carthage indicated his frame of mind: "I go like a lamb to the slaughter." To Squire (Daniel H.) Wells he said: "I wish you would cherish my memory."*

On June 27th the friends of the Prophet and Patriarch, except John Taylor and Willard Richards, were hustled from Carthage, and these four went into the cell at Carthage Jail. The Prophet was depressed. Seeing this, John Taylor, to cheer him up, sang "A Poor Wayfaring Man of Grief," a favorite song of the Prophet, and popular in Nauvoo previous to the martyrdom. Soon after Hyrum Smith asked Elder Taylor to sing the song again. Elder Taylor said: "Brother Hyrum, I do not feel like singing." And Hyrum said: "Oh, never mind, commence singing and you will get the spirit of it."

It was not long after the song was sung the second time that the mob attacked the jail. Brother Roberts in his book* says: "How quickly

*The fullest and most authentic story of these fearful days is to be found in B. H. Roberts', "A Comprehensive History of the Church."



CARTHAGE
JAIL

disastrous things happen! Three minutes after the attack was commenced upon the jail, Hyrum Smith lay stretched upon the floor of the prison—dead. John Taylor lay not far from him savagely wounded. The Prophet was lying outside the jail by the old well curb—dead: The mob in consternation and disorder had fled in the direction of Warsaw; the plighted faith of a state was broken, its honor trailed in the dust and the stain of innocent blood affixed to its escutcheon that will remain a blot which time cannot efface."

THE HYMN AND THE WRITER

THE WORDS of "A Poor Wayfaring Man of Grief" were written in December, 1826, by James Montgomery, conceded to be one of the world's greatest song writers. It had been thought by our song compilers that the composer of the music was unknown, but since looking up references in this series, it is recorded by his biographer that the words were put to George Coles' tune of "Duane Street," but up to date we have been unable to find that tune and cannot say whether or not it is the same as that used by John Taylor and reprinted since that time in our song books.

James Montgomery was born at Irvine, Ayrshire, Scotland, November 4, 1771. His father was the Rev. John Montgomery, a Moravian minister, who, with his wife, went to the West Indies as a missionary and died there. James was apprenticed at the age of sixteen to a grocer, but ran away two years later. He was writing poetry at the age of nineteen and went to London to arrange for publication of his efforts,

A Poor Wayfaring Man of Grief

By James Montgomery

A poor wayfaring man of grief
Hath often crossed me on my way
Who sued so humbly for relief
That I could never answer, Nay.
I had not pow'r to ask His name,
Where'er He went, or whence He came;
Yet there was something in His eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered, not a word He spake;
Just perishing for want of bread,
I gave Him all, He blessed it, brake.
And ate, but gave me part again;
Mine was an angel's portion then;
For while I fed with eager haste,
The crust was manna to my taste.

I spied Him where a fountain burst
Clear from the rock; His strength
Was gone,
The heedless water mocked His thirst.
He heard it, saw it hurrying on,
I ran and raised the sufferer up;
Thrice from the stream He drained my
cup,
Dipped, and returned it running o'er;
I drank and never thirsted more.

'Twas night; the floods were out; it
blew
A winter hurricane aloof;
I heard His voice abroad and flew
To bid Him welcome to my roof.
I warmed and clothed and cheered my
guest,
And laid Him on my couch to rest,
Then made the earth my bed, and
seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found Him by the highway side;
I roused His pulse, brought back His
breath.

Reviv'd His Spirit, and supplied
Wine, oil, refreshment—He was healed;
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw Him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored Him 'mid shame and
scorn.

My friendship's utmost zeal to try,
He asked if I for Him would die;
The flesh was weak, my blood ran
chill,
But the free spirit cried, "I will!"

Then in a moment to my view
The stranger started from disguise;
The tokens in His hands I knew,
The Savior stood before mine eyes.
He spake, and my poor name He
named.

"Of Me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto Me."



but Mr. Harrison, the publisher to whom he applied, did not warm up to the poetry although he engaged him as a shop man. Here began his newspaper work. In 1792 he engaged to work in the *Sheffield Register*, a revolutionary paper, the owner of which fled to America to avoid imprisonment. Montgomery took over the paper in 1795, renaming it the *Sheffield Iris*, and continued its publication until July, 1825. His reform principles met with the antagonism of the government and he was fined twenty pounds and imprisoned for three months. Later he was convicted of sedition, fined thirty pounds, and imprisoned for six months.

In spite of the government's hostility to him, his power and popularity grew, and his Christian virtues won the favor of the government and he was given an annual pension of two hundred pounds. His closing years were serene and lovely. He died April 30, 1854.

Montgomery wrote four hundred hymns and poems, all published in his lifetime. Three of his hymns are published in the Latter-day Saint Hymn Book—"A Poor Wayfaring Man of Grief," "Prayer is the Soul's Sincere Desire," and "Hark! the Song of Jubilee." "Prayer is the Soul's Sincere Desire," set to music by George Careless, is one of the most beautiful hymns heard in our services.

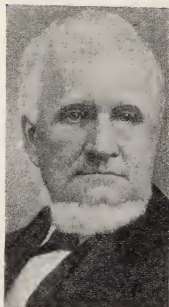
"A Poor Wayfaring Man of Grief," originally written in four eight line stanzas, is a great sermon based on Matthew 25:35. It is said that when the hymn was first published, "it made every heart beat time," and "that the coldest heart kindled with the gospel warmth as the story swept on."



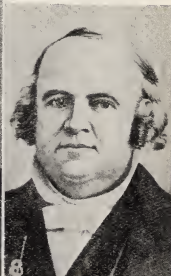
JOSEPH SMITH



HYRUM SMITH



JOHN TAYLOR



WILLARD RICHARDS



1935-1936 CHAMPIONS OF THE FIRST INTERNATIONAL BASKETBALL LEAGUE, ARE THESE OGDEN EIGHTH WARD COURTIER, WHO WON THE ALL-CHURCH CHAMPIONSHIP IN A DRAMATIC FINALE AGAINST SALT LAKE'S EIGHTEENTH WARD FIVE. THE OGDEN PLAYERS ARE: (BACK ROW, LEFT TO RIGHT) COACH OWEN WANGSGAARD, LLOYD SPARKS, EARL BURTON, FRED TURNQUIST, SPENCE WANGSGAARD, AND V. W. HANSEN, MANAGER. (FRONT ROW, LEFT TO RIGHT) LAWRENCE HUNTER, BLAINE STEELE, RALPH WIGGINS, ED. THORSTED, AND CLYDE HUNTER.

TWELVE OUT OF TWELVE THOUSAND

By LES GOATES

TWELVE THOUSAND young men of the Mutual Improvement Association in almost every state in the Union, in Canada, Hawaii, Germany, England, Czechoslovakia, and away down in South Africa, participated in the great international M Men basketball program during the season of 1935-36.

Twelve of these young men represented the Ogden Eighth Ward and did so in a very adequate manner. They won the championship of the first international basketball league in the world for the second consecutive season.

The Ogden team defeated the Eighteenth Ward aggregation of Salt Lake City, 35 to 33, in a two-extra-period basket shooting classic, the climactic feature of which was acclaimed by all patrons of M Men basketball as the most successful inter-stake tournament ever held.

For the second time in the history of M. I. A. basketball, a championship team repeated as titleholder against a field of some five hundred

THE INTERNATIONAL ALL-CHURCH M MEN BASKETBALL TOURNAMENT FOR 1935-1936 BROUGHT TEAMS FROM MANY STATES AND COUNTRIES TO PLAY FOR THE CHURCHWIDE CHAMPIONSHIP ON A HIGH PLANE OF COMPETITION, UNDER THE SUPERVISION OF THE YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION.

entries. The Ogden Eighth Ward club was pressed only in the second and fourth rounds of the big titular tournament, by Manavu of Provo, on the second day of the meet, and by the Eighteenth Ward in the finale. Ogden Eighth was a robust aggregation with a quick-breaking offense, an accurate shooting game, and a rigid zone defense. Tutored by Owen Wangsgaard, the team bore all the characteristics of a well-groomed junior college squad.

The tournament was made up of qualified entries as follows:

Eighteenth Ward, Salt Lake district champion; Third Ward, Salt Lake district runner-up; Ogden Eighth, Ogden region No. 1 team, and Marriott, from the same section; Logan Seventh, titlists from the Cache country; Manavu, Provo champion; Twin Falls and Swan Lake, the Idaho standard bearers; Santa Ana and Diamond Ward, California qualifiers; Cardston, the best of the crop in Canada; St. Johns, Arizona; and Elsinore, Milford, Cokeville, and Sunnyside, representing various Utah districts. These teams all had to pass through the crucible of adversity to qualify, by means of regional tournaments and playoffs, for the Church-wide championship. When these quintets opened the joust, Ogden Eighth, Logan Seventh, Salt Lake Eighteenth and Third, and Manavu were considered to have the best chances for victory.

At the conclusion of the breath-



taking, double over-time classic, when Salt Lake Eighteenth was defeated by Ogden Eighth, the champions, the runners-up, and St. Johns, the consolation champions, were presented with their awards. Burton K. Farnsworth of the General Board of the Y. M. M. I. A. gave gold basketball fobs to the Ogden players and silver fobs to the Salt Lake champions. St. Johns received a basketball.

The *Deseret News* team awards, traditional with M Men basketball, were presented by Les Goates, sports editor of the *Deseret News*. The awards this year were silver and bronze plaques, mounted on walnut.

THE M. I. A. basketball movement was projected to its unprecedented magnitude by Homer C. Warner, head of the Church physical activity program, and Reed

RUNNERS-UP IN ALL-CHURCH BASKETBALL TOURNAMENT
EIGHTEENTH WARD M. I. A. BASKETBALL TEAM: SECOND PLACE IN THE INTER-STAKE M MEN BASKETBALL TOURNAMENT WENT TO THE EIGHTEENTH WARD QUINTET, ENSIGN STAKE TITLEHOLDERS FOR THE SECOND CONSECUTIVE SEASON. THE PLAYERS, FRONT ROW, LEFT TO RIGHT: LARRY PLATT, J. KIMBALL SMITH, BILL VANDERWERF, CHICK WADE, EARL MAW, AND RALPH TUCKER. (BACK ROW, LEFT TO RIGHT): EARL PIERCE, MUTUAL PRESIDENT; JACK BENSON, DICK BENSON, BOB BENSON, THERON BRUUN, AND COACH ELMER G. THORUM.

Richards, director in charge of the inter-stake tournament. Under the sponsorship of the General Board of the Young Men's Mutual Improvement Association, these skilled and energetic promoters succeeded in advancing the calibre of M Men basketball to a high degree of smoothness and perfection. The Mutual basketballers of 1935-36 improved at such a rate that they recorded innumerable victories over outstanding preparatory school teams and even went into the field

of the fast independents to demonstrate in exhibition matches the benefits of careful training and capable coaching. It would be difficult to measure the benefits that have accrued from this great athletic conference to the thousands of boys who have been given recreational and physical development.

The Mutual Improvement Association Basketball Conference reaches a class of young men that otherwise would have no chance to display their athletic prowess. Although high school letter winners are eligible to compete in the M Men league after retiring from competition for a year, it is surprisingly rare to find a team made up of a majority of former scholastic stars.

Paid coaches are barred from participating in M Men basketball, which is another important factor in keeping the sport wholesome.

(Continued on page 391)



RATED FIVE BEST IN LEAGUE OF TWELVE THOUSAND

THESE FIVE M MEN BASKETBALLERS WERE ACCLAIMED BY COACHES AND CRITICS, AS THE OUTSTANDING PLAYERS IN THE ANNUAL INTER-STAKE TOURNAMENT OF 1936 AND WERE CHOSEN ON THE OFFICIAL DESERET NEWS HONOR TEAM. THEY ARE: (LEFT TO RIGHT) DICK BENSON, EIGHTEENTH WARD; ROSS OVERSON, ST. JOHNS, ARIZONA; EARL BURTON, OGDEN EIGHTH; FRED TURNQUIST, OGDEN EIGHTH, AND HARVEY McPHERTERS, THIRD WARD.

Editorial

"Death Trap of the Ages"

HANCOCK PARK, on Wilshire Boulevard, Los Angeles, barren and dismal except for the beautiful border of exotic trees and priceless hibiscus shrubs, contains the world-famous Rancho La Brea pits, into which black, sticky tar is oozing from subterranean sources. After a rain, when a layer of water covers and hides the ugly tar, the pits may be mistaken for promising ponds of refreshing water.

The tar pits are old, age old, for out of them have been dug tens of thousands of bones, thousands of complete skeletons, of animals, many now extinct—wolves, bisons, sloths, tigers, lions, camels, and elephants—which in the long ago roamed over the land called Southern California.

Thirsty animals often walked into the deceptive pits in search of water. Their feet once in the sticky tar were held as in a vise. If they had leaped into the deep parts of the pits, they were drawn downward, slowly but irresistibly, into the horrible black mass of tar, to their death. If their feet had been caught in the shallows of the pits, there followed a period of starvation to death, with vain, diminishing struggles for freedom from the grip of the pit.

In the Los Angeles Museum where many of the skeletons recovered from the Rancho La Brea pits are exhibited, hangs a picture, painted by the famous painter of prehistoric scenes, Charles R. Knight, to illustrate the ancient tragedies of "the death trap of the ages." A giant sloth had wandered into a tar pit. Three feet are in the sticky mass. The animal cannot extricate itself; there is no help. One can almost hear the first loud shrieks of the doomed animal, gradually becoming a pitiful agonizing moaning as death approaches. All around are wolves and lions, and other beasts of prey, to feast upon the trapped sloth as soon as it seems safe to do so.

Only a few weeks ago, a visitor to the park stretched out for rest on the rock wall surrounding one of the pits. He fell asleep, rolled off the wall into the pit. When discovered he had sunk into the tar to his shoulders, and death was a scant quarter of an hour away.

The Rancho La Brea pits, with their record of animal tragedies, are physical symbols of the mental and moral pits or traps into which men and women, immeasurably above animals in intelligence, may fall to their injury or death. On every hand are evil offerings which, if accepted, will dig themselves into the flesh and nature of man. Alcohol is such a moral tar pit, tobacco is another, indolence yet another. In other realms, cruelty, dishonesty, and immorality are traps that lead to destruction.

Moral tar pits like those of Rancho La Brea, are merciless. Once they have secured a slave, they do not let go. Habits are established, black, ugly, remorseless, that, like the tar of La Brea, draw men down to horror and death. For humankind, bad habits are the real "death trap of the ages."

Yet, men may avoid such moral traps. Reasonable, intelligent observation should really be sufficient. Around the Rancho La Brea pits vegetation is scanty and dwarfed—a warning of the evil nature of the pits. Around every man of evil habits there is poverty of spirit, an absence of living fire. Why not heed the warning!

Habits are valuable if good. It must be a chief concern of life to seek good instead of bad habits. Men cannot have both, for they lead in opposite directions. In fact, good habits, contrary to popular belief, are

more easily established than evil ones, and they do not enslave or fetter.

A simple formula for avoiding the moral death traps of life was given by the Lord to Joseph Smith and Oliver Cowdrey, young men who desired to achieve greatly in life. "Look unto me in every thought." Men whose "every thought" is centered upon truth, virtue, and righteousness, upon the ways and commands of the Lord, cannot be caught by the death traps of earth.

Young men ask for secrets of success. The tar pits of Hancock park reveal one of the most important. Form good habits; fear evil ones—and success will plead for your companionship.—J. A. W.

Living in Season

MANY THINGS traditionally begin and end in June—month of weddings when young men and women begin life together; month of graduation when sheltered school days end and the real business of making a living begins; month of spring's departing and of summer's coming. June with its beginnings and its endings reminds us that there is a season for all things and that in the most successful lives all things are done in season; and youth, the springtime of life, is the season of preparation for greater and more productive work to follow.

Young men and young women should make sure that their springtime preparations are early, adequate, and in the right direction. To the aged it may be remembered with regret, but to youth it should be remembered with hopefulness and determination, that work which should be done in the springtime can never be done as well at any other time. In any undertaking—and none so much as life—it is difficult to recover from an unsatisfactory start. And in a world of growing complexity, it becomes increasingly difficult to meet the summer, the autumn and the winter of life successfully without broad and adequate preparation in the spring.

Many of the unsuccessful and disappointed men we see around us are men who have lived unseasonable lives. They have let spring pass by without using the season for its intended purpose. And then, realizing too late the error of neglect, they have tried to do spring's work in summer and summer's work in the autumn, and winter has found them with no harvest. There are none so hopelessly handicapped as they who have let pass by the time for preparation and who are forced to live their lives out of season.

Youth is the time to qualify for taking useful place in a world that is crying for useful men and women. Useful men and women are the only men and women who find happiness and contentment in life. And the only way for men and women to realize their greatest possible usefulness is to use the time of youth as a time of intelligent preparation for the more exacting and rigorous seasons.

The youth of this Church have the greatest opportunity for service and usefulness that has ever been offered any generation in the recorded history of mankind. The opportunity must not be taken lightly. It may be realized and utilized only after the price of preparation has been paid. The Lord will not hold guiltless any Latter-day Saint who allows the time of youth to slip by without having prepared well and intelligently for service in the seasons of life that follow.

"To everything there is a season, and a time to every purpose under the heaven." Youth is the time for laying broad foundations, and making earnest preparations for usefulness and service. Happy are they who live their lives in season.—R. L. E.

AN APPEAL TO YOUTH

FROM THE GENERAL SUPERINTENDENCY AND PRESIDENCY OF THE MUTUAL IMPROVEMENT ASSOCIATIONS

*"Let virtue garnish thy thoughts unceasingly, then
shall thy confidence wax strong in the presence of God."*

WITH EACH recurring year, as the lovely, fragrant summertime approaches, we re-awaken to its romance and beauty. This is a joyous season. The month of June, more than any other, is symbolic of the great army of youth in our Mutual Improvement Associations. In both are new life-growth, activity; in both is the promise of things to come.

All nature is glad. It responds to the law and order of the universe. Strange it is that among such beauty and harmony, a large part of mankind, the highest creation of the Lord, is out of tune. Because of selfishness and greed the whole world is in commotion. Strife and sin are widespread where there should be peace and goodwill.

"The earth is the Lord's and the fulness thereof."

The members of the M. I. A. have a high and noble mission to perform in declaring by their lives and by their teachings their unwavering faith in a Supreme Being. As officers and leaders it is our first opportunity and responsibility to lead the youth of the Church to a belief in God the Eternal Father. He lives; He is the Creator of the universe; He is the Father of us all. He is not merely an essence and force, but a glorified, immortal Being, full of love and mercy; and it is to Him that all men must give an accounting for the lives they live. All Nature declares a divine Authorship; we too should join in the hymn of praise.

These are glorious days. The earth has been renewed with its fresh, clean dress. So our souls should be renewed and cleansed. The youth of Zion are called upon to raise their banners of purity and purposeful living to the world. "Be ye clean, ye that bear the vessels of the Lord." All around us ideals and standards are toppling into the dust. What has been sacred is made common and cheap. The good life is being set aside as old-fashioned, antiquated. Vicious men and women are promulgating doctrines which if followed will lead youth and adults alike to destruction. The youth of Zion must be guided away from this pernicious influence and must themselves arise and assert their wills against this deadly evil. "The wages of sin is death" is as true today as when uttered long ago. Obedience to the moral law will bring happiness and progress; disobedience never can.

ALBERT E. BOWEN,
GEORGE Q. MORRIS,
FRANKLIN L. WEST,
*Superintendency—Young Men's
Mutual Improvement Association.*

We announce as the theme for our organizations for the coming year the admonition of the Lord to His people through His inspired Prophet: "Let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God."—Doc. and Cov. 121:45.

We commend this slogan-theme to the thoughtful, prayerful consideration of our members and officers. Our thoughts are father to our words and deeds. "Blessed are the pure in heart."

Particularly during the vacation days of the summertime now at hand, do we admonish our young people to be on their guard against temptation. Have your play day in the great out-of-doors, refresh your bodies and minds in Nature's life-giving storehouse; but keep your thoughts on a high plane: let self-control never yield her guiding hand.

We are on the eve of another glorious June Conference of the Mutual Improvement Associations of the Church. Once more, thousands of our people will gather together for instruction and inspiration. These days of the Conference will be alive with the spirit of good-fellowship and cooperation. A great program for another year will be launched through widely varied presentations. The colorful festivals of dancing and music, the demonstrations and exhibits, the earnest addresses and fervent testimonies will all contribute to make this another outstanding event in M. I. A. history.

It will be a thoughtful but enthusiastic gathering of the leaders of youth. May the message of the June time be in every heart.

We are not unmindful of the fact that even as this issue of *The Improvement Era* comes to the field, other conferences of notable significance are being held in the European missions, and it may be in other sections. Thousands of our fellow workers in these lands across the sea are even now in session, uniting their spirits and efforts in promoting this mighty work.

We send our affectionate greetings to all our workers in whatever stake or ward, land or clime they may dwell. We are sincerely grateful for the faithfulness and devotion manifested by both leaders and members, and for the many accomplishments that continuously mark our progress. Our prayers of thanksgiving ascend to the Giver of all good.

RUTH MAY FOX,
LUCY GRANT CANNON,
CLARISSA A. BEESLEY,
*Presidency—Young Women's
Mutual Improvement Association.*

The Church Moves On

LOS ANGELES STAKE DIVIDED

ON MAY 3, President Heber J. Grant, Elder Melvin J. Ballard, and Dr. John A. Widtsoe of the Council of the Twelve Apostles, Presiding Bishop Sylvester Q. Cannon, and Harold B. Lee, president of Pioneer Stake of Salt Lake City were in attendance at the ceremonies which created a Long Beach Stake by dividing Long Beach, Redondo Beach, Los Angeles harbor district, Huntington Beach, Santa Ana, and Anaheim from the Los Angeles Stake.

The president of the new stake is John W. Jones. His counselors are Russell B. Hodgson and Dr. C. Douglas Barnes. Leo J. Muir is still the president of the Los Angeles Stake. His new counselors are B. M. Jones and John M. Iverson.

CHURCH SCHOOL BUDGET APPROVED

APRIL 11, 1936, the Church Board of Education approved the budget for Church Schools amounting to \$680,000.

MEXICAN MISSION DIVIDED

THE First Presidency announced April 14, 1936, that the Mexican Mission has been divided. President Harold W. Pratt will preside over the Mexican Mission in Mexico and Orlando C. Williams will preside over the Mexican Mission in the U. S.

JOHN WILLIAM HART PASSES ON

JOHN WILLIAM HART, president of the Rigby Stake in Idaho and member of the Church Auditing Committee, passed away April 5, 1936. The announcement which was made in general conference of the Church brought sorrow to many who had known of his ability and exemplary life. Devoted to the Church, he had served in the various branches of the Priesthood, as an officer in the Sunday School, Y. M. M. I. A., and Bishop. He also filled a mission to the Southern States. He held the position of stake president from March 10, 1912, until the time of his death.

CHURCH AID FOR MISSIONARIES

THE First Presidency announced April 15, 1936, that the Church will pay the traveling expenses of missionaries to their fields of labor when the expense exceeds one hundred dollars.

HAWTHORNE WARD, GRANITE STAKE

ON April 19, 1936, Bishop Henry M. Taggart was released and Fred E. Curtis sustained as Bishop.

NINETEENTH WARD, SALT LAKE STAKE

THE Chapel of the Nineteenth Ward, Salt Lake Stake, was dedicated by President Heber J. Grant on Sunday, April 15.

THURBER WARD, WAYNE STAKE

ON Sunday, April 19, Elder Reuben Meeks was sustained Bishop of

THURBER WARD, WAYNE STAKE.

NEVADA STAKE DEDICATION

PRESIDENT HEBER J. GRANT dedicated the Nevada Stake Tabernacle at Ely, Nevada, on Sunday, April 26, 1936. The building cost sixty-five thousand dollars and was built in 1927.

HOLLYWOOD STAKE DIVIDED

ON APRIL 19 a new stake, Pasadena, was created under the supervision of President David O. McKay, Elder Reed Smoot and Dr. John A. Widtsoe, members of the Quorum of the Twelve Apostles.

David H. Cannon, formerly president of Hollywood Stake, resides in the newly created Pasadena Stake and has been chosen its president with Rulon H. Cheney and Dr. Leroy J. Buckmiller as his counselors.

Wilford G. Edling has been appointed president of the Hollywood Stake with Preston D. Richards and Jesse R. Pettit counselors.

EIGHTEENTH WARD REUNION

THIRTY YEARS' continuous service as presiding officers of the Eighteenth Ward is the notable record of Thomas A. Clawson, Lafayette T. Whitney, Ezra T. Stevenson, the bishopric, and Ernest F. Schettler, the clerk. In

honor of this unusual event, an anniversary reunion was held for all present and former ward members to honor and congratulate these officers on their long, faithful, and efficient service. Friday, April 24, 1936, was the anniversary date celebrated with a musical program, dancing, and refreshments in Whitney Hall for the older members. President Heber J. Grant was present to extend congratulations, as were also many others of the General Authorities of the Church. On Saturday afternoon the children held their celebration. On Sunday, April 26, the annual ward conference was held under the direction of the stake presidency.

DR. RICHARD R. LYMAN NEW EUROPEAN MISSION PRESIDENT

DR. RICHARD R. LYMAN was appointed president of the European mission on May 20 by the First Presidency to succeed Dr. Joseph F. Merrill who has served in that capacity since August 25, 1933. Mrs. Amy Brown Lyman, first counselor in the National Woman's Relief Society, will accompany her husband and act as head of all the women's auxiliary organizations in Europe. At the time this issue goes to press, Dr. and Mrs. Lyman have not decided definitely when they will leave for their new assignment.



MISSIONARIES LEAVING FOR THE FIELD FROM THE L. D. S. MISSION HOME

ARRIVED APRIL 6 AND DEPARTED APRIL 16

Front row, left to right: Edith M. Lindberg, Sylvia Young, Helen Summers, Ida Kohler, Eudell G. Bodily, Dorothy V. Garlick, Neah Sharp, K. Marie Boonwits, LaVon Smart.

Second row, right to left: Ronald Christensen, Frank Martin, Lavon H. Flake, Junius L. Payne, John H. Taylor President of the Missionary Home; Ruth Alfred, Clyde Pyper, A. Lonson Child, Dwain Johnson, Andrus C. Gonzalez, Jr.

Third row, left to right: Richard Parry, Earl N. Keate, Orvil L. Murdock, Morrell Turner, Joseph V. Ward, Marvin Hymas, Gilbert S. Stewart, Orville G. Thompson, Ernest F. Wesemann.

Fourth row, right to left: Parley V. Olson, Barney G. Powell, Arthur H. Strong, Alvin M. Jacobsen, James G. Bundy, Delos Rowe, Anita Richardson, Boyd C. Cheney, William Walkenhorst, Lorenzo P. Allen.

Fifth row, left to right: D. Clifford Morrill, Ira Mesham, B. Vera Wilson, Norman B. Erickson, L. Carlyle Shepherd, M. P. Merlich, Theres G. Allred, C. Gail Cragun, Monitor C. Noyes.

Sixth row, right to left: Charles E. Wright, Herbert J. Ludwig, C. Anderson, Grant A. Farley, David A. Parker, Ray F. Blake, Edwin H. Lauher, Wilford P. Jordan.

Top row, left to right: Alma Butler, Wayne Cook, Joseph P. Vorkink, Grant B. Thurgood, Morris Menhemel, R. L. Stevens.

TALKING DRUMS

By JOHN SCOTT DOUGLAS



HE JOGGED ALONG AT A DOGTROT. HIS BODY WAS DRENCHED; HIS PULSES HAMMERING. HIGHER AND HIGHER HE CLIMBED, UNTIL THE RIVER BECAME A SNAKE-LIKE THREAD. BLACK SPECKS DANCED BEFORE HIS SMARTING EYES, AND HIS HEAD WAS SPINNING.

LARRY WARNER drew up short on the trail, his cheerfully humorous face suddenly going blank. Rattling rocks! Avalanches were altogether too common in Black River Gorge. The young forest ranger's blue eyes were anxious as he stared up the slope he had just descended. No sign of bounding rocks or a moving slide up there!

But the rattling had changed to a thunderous, ringing roar. Larry's alert glance took in the slope below him to the swinging bridge spanning the rock-walled black river, and rose on the opposite bank. Avalanche!

The whole slope seemed to have turned to lava. A great moving sea of rock flowed down the steep side of the gorge. Here and there a huge granite boulder escaped the flow, bounding high in the air as it struck a rocky ledge—bounding like a tossed pebble. As Larry's eyes traveled up the seething slope, he saw a frightened deer clambering swiftly upward.

A deer cause this avalanche? Unbelievable! And yet Larry had seen a slide started by less. Once in the days when he had known little of such things he had skied across the face of a sharp snowy slope. That had been sufficient to cut the surface tension holding the slope. The small slide which had started had swiftly gained momen-

tum and he had narrowly escaped with his life. The deer had cut the surface tension of the shale at the top. That had started the rocks farther down moving and now this avalanche!

Like lava from an erupting volcano, the rocks, shale, and earth cascaded down the slope in a gray wave. The wave rippled over ledges, poured down sheer faces of small cliffs, and thundered down upon the Northwestern tracks. Even there, it did not stop. The L-shaped break between the railroad cut and the tracks was quickly filled in until the slope above the tracks was even with that below.

And the avalanche moved on! Down the bank toward the river, and into the gorge. White-crested waves sprang high as the avalanche struck the water.

Part of the debris, however, swept onto the swinging bridge, which trembled, sagged, and then broke. The young forest ranger saw his last link with civilization broken. Something gripped Larry's throat as he saw the south end of the bridge drop into the swirling waters. It could be repaired—but not in time. With glazed eyes he watched the slope gain cohesion again, watched the dust rise in clouds.

The Northwestern was sending

the first streamlined train through Black River Gorge in a little less than an hour! It was not, of course, the first trans-continental trip for a streamlined train. But it was the first time such a train was to cross the Cascades.

His friend Ray Allard, on duty at Black River Gorge Junction, had told him about it two days ago. Cliff Tanner, the second man at the ranger station, was taking the afternoon shift. Larry agreed to come to the Junction in time to see the train which was making history on this run. It was to have the right-of-way, and would be traveling at tremendous speed. And now this avalanche had blocked the track!

Larry stared eastward. But he could not see the Junction; he could not even see it from the ranger cabin—nor from the lookout on Big Squaw Mountain! The river made a sharp turn north just east of the station, rounded a big promontory, and turned south, before following its general east-west course.

Larry wondered if Ray Allard had heard the avalanche at the Junction. The promontory prevented him from seeing it, of course, but it was possible that even with the wind away from him he had caught some suggestion of the rumble—not enough, perhaps, to realize the extent of the slide, or its danger.

And the train would be coming through this gorge faster than any train had ever made the trip before! Larry could see the disaster in his mind's eye. Cars telescoped, derailed, careening down into the black waters of the river far below. Steam hissing, human beings dying—

He must warn Ray to stop the train. But how could he? Impossible now to get across the river, with no bridge! Equally impossible to travel far enough along this craggy slope in an hour to so much as see the Junction! Signals from the lookout tower? Equally futile! They could not be seen from the Junction,

(Continued on page 386)

Poetry

"ALL THAT SHE SO DEAR DID WEIGH"

By Emily C. Burke

WHEN Clarabel put on the veil
Of gladness—who shall say—?
In slender mien
She staid, the queen
Of brides that rare June day.

When children clustered at her knee
Like rosebuds round a rose,
Her slender grace
Gave subtle trace
Of a maturer pose.

Her liege lord, of modern tastes,
Remarkd with some distrest:
"My Clarabel
I love so well!
Where's gone thy slenderness?"

Then one June eve, his Clarabel
He called in accents weird!
For love of him
She'd grown so slim,
She softly disappeared!

MOTHER IN JUNE

By Elaine Hyde Thomas

BABY GIRL!
I've craved the sight of you always—
Loved you—before I saw your face.
And now you're here—
And it is June!

Tiny girl!
Your curls are tangled 'round my heart.
My life is yours—the greater part—
Since God gave you to me
That day in June.

School girl!
Your follies hold you close to me.
My faith in you may help you see
How proud I'll be of you!
When it comes June.

Bride girl!
Now I'm the child, weeping because you go.
May He who gave you years ago,
Help me to give unselfishly
Your wedding June!

IT IS JUNE

By Carmen Malone

IT is June when wide-flung meadows
Form a spread of luscious blooms,
When from millions of moist thickets
Wave gay lilly-slipper plumes,
When from sunny wind-swept pastures
Bouncing betties nod and blink,
And the rolling woodland hillside
Are a mass of laurel pink.

It is June when out of wastelands
Buttercups form fields of gold,
When the paint brush of the prairies,
Flaunts its bright tufts—scarlet, bold;
When the damp and mossy brooksides
Are sweet scented violet beds;
And the drifted white of fence-rows
Are a throng of daisy heads.

SONNET IN JUNE

By Sylvia Probst

I SHALL not be alone when you are gone:
Wild roses bloom, and there will be
A silver moon hung in the willow tree;
The larks are back to greet me at the dawn:
I shall not be alone when you are gone.
All mine—the glory of a young June sky,
The laughter of white water passing by,
The coolness of a shadow on the lawn:
I shall not be alone when you are gone.
Roses, brooks, and birds that sing—
These all are mine, these—and remembering
Another day with you—another June,
Lovely as some old-fashioned tune that
lingers on:
I shall not be alone when you are gone.

COMPANIONS

By Helen Hinckley

AND NOW the mind, long tied to trivial
tasks,
Rebels. It leaves the charted way to plumb
The deeps, beyond the question one man
asks
Another, to the place where all minds come
At times, to search for meaning, grope for
truth.
Why must design and purpose not be
known?
Why death and birth, senility and youth?
And each mind, stumbling, fears to walk
alone.

Some seeking for the infinite will pray
And seek surcease from fear in humbled
pleas,
Some others fling brave banners to the day
And snatch at transient, phantom ecstasies;
But I shall walk with Petrarch through the
hills,
Or see, with Wordsworth's eyes, the
daffodils.

JUNE

By Mabel Spande Harmer

JUNE is a lover, a gay young romancer
Who brings me a bright crimson rose
for my hair;
He plucks columbines from the depths of
the woodland
To cast at my feet with a rollicking air.

A maker of melodies, airy, entrancing,
A troubador sending sweet music is June;
The lark in sheer ecstasy greets me at morn-
ing
And soft insect symphonies lull me at noon.

June sends me perfume of fragrance exotic,
Breath of a thousand flowers gathered at
dawn;
He gathers rare jewels in the shadow of
even
To fling with a lavish hand over my lawn.

Should I be happy if June were more con-
stant?
Brought me luxurious gifts all the year?
I should be surfeited by such profusion;
June stays but briefly, and therefore is dear.

TOMORROW'S MAN

By Bernice G. Anderson

HE GUIDES the furrow of the plow!
The sweet soil gaily springs apart,
And earth reveals her throbbing heart,
As laughing breezes cool his brow.
He does not pause to wonder how
His dim world builds its destiny,
Cast toward a vast Eternity—
This lad who surely guides the plow.

Tomorrow's man—a boy today,
He whistles as he goes along,
And watches merry birds at play,
The harness creaking with his song.
He lives his world in dreams, as now,
He guides the furrow of the plow.

A SONG OF YOUTH

By Linnie Fisher Robinson

I WILL arise now, and dream my dream.
And crest its peaks with gold;
For oh, I have a magic touch
And youth dares to be bold.

And I will choose the high road,
I shall not stop or sigh;
For oh, I have a Sesame
And the heart of youth beats high.

And I will give unstintingly,
This world at my command;
For oh, my eyes are eager eyes
And youth is in my hand.

And I will sing a brave song,
A song without a cry;
For oh, my faith is perfect faith
And such can never die.

MY BOY

By Lamont Johnson

I'VE NEVER had a lot of wealth
To take me where I choose.
Nor fancy yachts and summer homes
And stuff I couldn't use.

But I have had a little boy.
Come calling "Daddy, See!"
About some little thing he had,
So proud to show to me.

And thump me with his little fists,
And greet me at the door,
And tug with all his might and plead:
"Let's wrestle on the floor."

I've gathered up the toys he had
And put them in a sack,
And when I see them now I feel
I've got him partly back.

I had him just a little while,
But long enough to find
More pleasure having him around
Than all the diamonds mined.

You "rich men"—you may count your coin
And call it wealth, but me—
I'd rather think of times I've heard
My boy call "Daddy, See!"

LOOSE BUTTONS

By PAULINE CLARK

A SHORT SHORT-STORY COMPLETE ON THIS PAGE

EVER SINCE that memorable day when Richard Williams had stood before his kindergarten class to say his poem, and the button on his trousers had given away, he had hated loose buttons.

When he had taken his place with David Hulton as junior law partner, and had seen David arrive almost every morning with a button off his shirt, Richard had made a vow:

"I'll never marry a woman that can't sew on buttons!"

Several months later, amid showing rice, flowers, and laughter, Richard and Florence made their get-away in a car decked with old shoes, bottles, rag-dolls, and other after-the-wedding accessories. In the mad rush someone yanked the buttons loose on Richard's coat.

Some time later, remembering the damage, Richard showed it to his wife.

"Look, dear, what someone did to my coat the night of our wedding."

"Loose buttons? Well, it could have been much worse—they might have stolen your wife," Florence laughed.

"You'll sew them on?"

"Of course—but not tonight."

"In the morning?"

"Oh, yes, darling, the first thing."

But next evening Richard found his coat just as he had left it. He could sew on his own buttons, but if he started he'd always have it to do. He decided to leave the coat on the chair where Florence would see it without fail.

Florence didn't see it.

Next morning he laid it over the bed. She would have to pick it up now.

That evening he ran whistling up the stairs. His coat hung neatly in the closet, with the buttons still hanging on threads!

At dinner Richard mentioned the dinner party at the Hultons.

"And by the way, dear, you'll sew the buttons on, won't you?"

"Oh, yes, it seems that I have a faint recollection of loose buttons.

How could I forget such an important thing?" she smiled. "I'll have them on in plenty of time."

Several days later David Hulton rekindled the fire of Richard's pet peeve.

"Say, Rich, have you seen a safety-pin around? Button came off. Here's hoping your wife sews your buttons on."

"Well, if she doesn't, I'm getting a divorce."

"I've heard that one before," laughed David.

Richard decided to give Florence one more chance. With a box of chocolates under his arm, he started home.

"Chocolates for me, Rich? You're a darling—so thoughtful."

"For sewing the buttons on my coat."

"Buttons again! Won't you ever get them off your mind?"

"Not until I know they're securely sewed on."

"And what if I refuse?"

"Then I'll—I'll get a divorce!"

"All right, go ahead, and see if I care! Buttons!" And she threw the chocolates across the table.

What next! Richard's head whirled as he paced the floor of the office the next day. He had to tell someone about it, so he called in David.

"You've got to help me, Dave," he finished.

AT DAVE's suggestion, he found himself sending Miss Stevens out to sew on the buttons.

Florence answered the door.

"Mr. Williams sent me out to sew some buttons—"

"On his coat," Florence finished, turning to run upstairs, the hot tears stinging her eyelids. She tore the coat from its hanger and found a needle and thread.

The coat he had worn at their wedding—how tall and handsome he had looked! She almost wished she had sewed the buttons on. But it was too late now.



She took the coat downstairs, and thrust it into Miss Stevens' hands, and then went into the kitchen so that her tears might not be seen.

While his secretary sewed on the buttons, Richard, having thought better of this rash plan, was driving wildly home in his car, hoping to overtake Miss Stevens. But she was already standing at the curb waiting for the street-car as he drove up.

"Am I too late?" he called.

"Too late? For what?"

"The buttons—have you sewed them on?"

"You men sure give me a pain. Your wife had those buttons sewed on a week ago!"

"Honestly?" Here he had been so busy worrying about them that he had forgotten to look lately.

Richard was afraid to go home. He rode around ordering flowers and candy, sending them on ahead. He finally drifted back to the office—and phoned—

"Hello, dear. What? You're— you're going home to your mother? No! Never! I won't let you—I'm coming home right now, darling. I'm so sorry. And to think you had those buttons sewed on a week ago! I'll never forgive myself, sweetheart!"

After she had hung up the receiver, Florence giggled softly. Really, secretaries weren't so bad after all.

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

APPENDICITIS ATTACKS MEN OFTENER THAN WOMEN

A YOUNG man is twice as apt to have appendicitis as a young woman. A study of three thousand cases in Cincinnati shows that this disease is more frequent among adolescents and young adults than among others, and more prevalent among men and boys than among women and girls. (*Science News Letter*, March 7, 1936.) It does not pay to trifle with the disease nor to delay surgical treatment. The average time elapsed, in the cases studied, between the first symptoms and hospital admission was 3.8 days—much too long for the proper treatment.

RADIO TUBE WITHOUT FILAMENT

A NEW TYPE radio tube without a filament and having potentialities in television and light weight radio transmitters for aircraft was shown recently for the first time publicly by Philo T. Farnsworth, a former Utah boy, now an engineer of Philadelphia. The new tube, known as the Multi-pactor, is of the cold-cathode type, operating without a hot filament as in present types. The new tube, Mr. Farnsworth said to the Institute of Radio Engineers, should be of great advantage in television transmission because of its quicker response and amplification. (*Science*, March 13, 1936.)

MODERN ENERGY SUPPLIES

"THERE ARE energy sources for man's every need for thousands of years, despite the fact that his demands have increased over forty fold in the last hundred years." This is the conclusion of Dr. Gustav Egloff in an article in the *Science Monthly*, April, 1936. We don't know how much energy we will need in the future, but it will be a huge amount. So far man has never failed in inventiveness to make the machines to use our great resources to lessen man's labor, and he will probably be able to lighten his work in the future. Dr. Egloff considers coal, oil, natural gas, water power, wood, wind, alcohol, even direct sun energy, and internal heat of the earth in reaching his conclusion.

A WALKING FISH

THE MARCH Natural History describes a fish which drowns if it cannot reach the air, climbs steep banks, walks long distances on dry land, and even climbs trees. It is found in fresh water and tidal rivers in India, Ceylon, Burma, and the Malay Peninsula and Archipelago. Other species exist in Africa. The fish has gills but these must be aided by atmospheric air or it soon dies. One fish has been known to travel more than three hundred feet on land in about thirty minutes.

GOLD AND SILVER TABLETS DISCOVERED

ENGRAVED plates of gold and silver, inscribed in three languages: Old Persian, Elamite, and Babylonian, have been discovered in beautifully cut limestone boxes by scientists from the Oriental Institute of the University of Chicago. They were apparently deposited in cornerstones of an ancient palace at Persepolis, near what is the city of Shiraz in modern Persia. The tablets bear an account of the greatness of the empire of Darius the Great about 515 B. C. (*Popular Mechanics Magazine*, May, 1936.)

CAPTAIN ORVIL A. ANDERSON HONORED

THE AWARDING of the five 1935 Harmon air trophies of the International League of Aviators was announced April 17. Captain Orvil A. Anderson, pilot of a stratosphere balloon flight last November which set a record of 72,395 feet, received the spherical balloon award. The story of his flight appeared in the *May Improvement Era*. Amelia Earhart and Jean Batten of New Zealand shared honors for the year's best aviatrix and both were given awards. Edwin C. Musick, pilot of the Pan-American Airways China Clipper on its first trip to the Philippines, was awarded the aviator's trophy. Captain H. von Schiller of the Zeppelin company won the fifth award as a dirigible pilot. Captain Anderson told his own story of the record breaking stratosphere flight in several Utah towns during a lecture tour early in May.

DEPRESSIONS IN BABYLON

DEPRESSIONS, high taxes, women in industry and inflation were problems in Babylon as they are today. (*Literary Digest*, February 29, 1936.) Under the direction of Dr. John A. Wilson, archaeologists of the University of Chicago are busy decoding thousands of clay tablets made by scribes of twenty-five hundred years ago. In 539 B. C., after the Persians had conquered the country there was a sharp rise in prices. The Persians levied heavy taxes, the price of farm-lands rose and farmers unable to pay taxes lost their farms. The conquerors hoarded the precious metals resulting in inflation almost bankrupting the country. Women in industry caused trouble that resulted in their being replaced by slaves.

NEW MINOR PLANET

A NEW minor planet has recently been discovered, on February 12, by the Belgian astronomer, Professor E. Delporte, who named it Anteros. Though it is only the size of a small mountain, in size about one third of a mile in diameter, it narrowly missed the earth on February 7, speed-

ing twenty-one million miles in the last three weeks. It came closer to the earth than any other thing in the heavens, except possibly one or two comets. (*Science*, March 6, 1936.)

HOW FROST DESTROYS ROADS

STUDIES at Harvard University by Professor Arthur Casagrande on how frost destroys roads will help improve roads in the construction of frost-resisting highways. (*Science News Letter*, February 29, 1936.) One of the findings is that engineers have greatly underestimated the tremendous ice pressures that form beneath highways in cold weather, causing the roads to heave and crack. The lower the temperature the greater the ice pressure, and if the freezing is slow, ice layers may grow indefinitely, gradually forming layers of considerable thickness. It is this extra water, in the form of ice, which results in heaving, giving an uneven road surface. "In clean sand and gravel we have found no growth of ice layers, either in field or laboratory observations. Such materials are, therefore, used extensively in highway construction in form of a thick foundation, in places where the underlying soil would cause serious trouble if it were penetrated by frost to any considerable depth."

AMATEURS CAN NOW MAKE SNAPSHOT PRINTS IN COLOR

THAT color photography is within the grasp of the amateur photographer is the belief of Frederick Eugene Ives, inventor who made the half tone and color reproduction available to newspapers and magazines. In an interview given in *Science News Letter*, February 22, 1936, Mr. Ives described a simplified three-color process. No elaborate equipment or cameras are necessary, just the use of two plates, placed face to face in any camera. From these when properly developed, as many prints as desired can be made at a cost of about twenty-five cents a print. Free use of his patented polychrome process is his eightieth birthday gift to amateur photographers.

SUN RAYS USED TO MAKE COLD

A PATENT has recently been granted to a New Jersey inventor for a refrigerator run by sun heat. (*Science*, March 20, 1936.) Instead of using gas or electricity, solar energy operates it; the hotter the sun, the quicker the freezing temperatures can be obtained. By using a system with water and ammonia, and hydrogen gas, the sun's heat boils off the ammonia, and when the ammonia condenses in the cooling coils of the refrigerator, it absorbs heat. The patent has been assigned to a resident of Miami Beach, Florida, where the sun's rays are hot and plentiful.



MOVING MOUNTAINS

By WALTER L. BAILEY

THE STORY THUS FAR

Spike Ambry, engineer of the freighter "Banaza," with Bob Hamond and Dan Bolin, assistant engineers, was stranded in the Arctic region, their engine dead and their crew having deserted them in the only life boat when the cry went up that there were icebergs ahead. The three gathered provisions, guns, and clothing, pitched them to the icy shelf of an iceberg, and made their leap onto it. They saw the "Banaza" caught between two mountains of ice and crushed with the radio's dying voice floating out to them: "Lo, I am with you alway, even unto the end of the world!" Finding a cave on the iceberg, Bob, Dan, and Spike hastily rigged up a kind of camp. Bob and Dan, after having slept for twenty-four hours during which time a terrific gale had blown their iceberg steadily northward, decided to explore their temporary home. When they returned, they found that old Spike had disappeared, probably worried about their having left. They set out to search for him. As they reached a water lane, they heard him calling for help from the other side and telling them to hurry with guns. Dan hurried back for the guns while Bob pushed ahead trying to find a crossing to old Spike.

CHAPTER FOUR—INTO THE UNKNOWN

As Bob moved along the dim ice-bank, he cast fear-laden eyes at the watery, mist-wrapped lane beside him. In every direction a thick whitish-gray curtain hung over everything. He could see barely six feet in any direction. The gigantic iceberg which was their only home, was lost to sight quickly.

Far ahead his alert ears caught the low rumbling of some unseen, unknown danger. It was barely audible at first, but after a few minutes he noticed that it was growing slowly louder. He listened. The low rumbling roar drummed on his ears, like the far-away, mighty rush of an express train. What it was, he could not even guess.

Its eeriness sent a fresh wave of fear through his cold body, until he was trembling all over. He stood listening. The roaring continued, growing slowly louder. Fearfully he pondered.

Then from somewhere across the watery lane on his right there arose through the mists a long drawn-out shout from old Spike. His shouted word rose above the far-off rumbling, a tiny, wavering ribbon of sound.

"H-u-r-r-y"

A cold shiver ran up to the roots of Bob's hair. A terrible fear gripped his very soul—fear of his awesome surroundings; fear for old Spike's safety. The all-hiding haze! That awful far-away roar! What could it mean? What was the

danger that threatened old Spike? He shivered again.

In the midst of the great fear which gripped him, he seemed to hear the calm voice from the deck radio: 'Lo, I am with you alway.'

Quickly, Bob raised trembling hands to his mouth, shouting his answer out across the mist-wrapped lane.

"C-o-m-i-n-g!"

'With you alway' he murmured as he pushed steadily and swiftly forward into the icy unknown. It was almost like pushing forward into total darkness. The roaring far ahead grew steadily, steadily louder. But he pushed on and on, searching the haze for a possible crossing in the water-lane.

Then suddenly the ice under him trembled as if from an earthquake. The next instant he saw, through the drifting mists, the end of a great slab of ice. Its end ground hard against the ice on which he stood. He hesitated only a moment. Here was a crossing.

With a nimble bound he leaped upon the floe and darted forward across the floating ice-bridge. How far this ice-bridge extended across the gap of open water, he could not know. He could but push on blindly through the shifting, creeping haze.

Once again the voice of old Spike came to him through the pall of mist. Once again Bob's shout drifted back

as he pushed on, heedless of the unknown dangers about him. He cast out his fear, born of the fearfulness of his surroundings, by repeating over and over the words from the radio: 'With you alway, even unto the end of the world.'

Old Spike's voice broke to him again. At the same instant another shout sounded in the gray haze far behind him from Dan, following with the guns. Bob sent an answering shout to both of them.

THE TERRIBLE roaring sound, now on his left, was growing louder with alarming rapidity. The ice which was under him rocked alarmingly, proving that he was traveling over a huge block of loose ice which had broken away from the solid pack-ice. He hoped the block reached completely across the watery gap. The thought of walking off into icy water in the dense haze caused a cold chill of apprehension to creep up his backbone.

Pushing on, he kept an alert eye open for an abrupt ending of the ice directly ahead. But none came. The heaving ice crawled up in front of him through the haze with apparently no ending. Puzzling over the steady increase of the roaring sound he pushed on. What could the rumbling be? He searched his memory desperately for something

(Continued on page 389)



On the Book Rack

THE ETERNAL ROAD

(Franz Werfel, The Viking Press, 1936.)

THE ETERNAL ROAD, based as it is on the Old Testament narratives, could hardly fail to be an intensely moving, dramatic, and dignified offering. Abraham moving across the stage depicting his sorrows and his joys is even more compelling than the Abraham whom we read about.

The Old Testament stories are linked with the story of the Jews today, the action commencing with the Jewish congregation which exists now as it has done since the founder of the race.

Franz Werfel is one of the few authors who has excelled in more than one field of writing. In poetry, drama, and novel, he has earned a place among the truly great writers of the world. His latest novel, *The Forty Days of Musa Dagh*, has already been reviewed in *The Improvement Era*. If you have not read it, do so; then read his latest drama, *The Eternal Road*, which is being made ready for the Broadway stage by no less a producer than Max Reinhardt. The production should be a major triumph of staging since the action takes place on five levels, all arranged on the one set and made visible and invisible by means of lighting effects.—M. C. J.

MY COUNTRY AND MY PEOPLE

(Dr. Lin Yutang, Reynal and Hitchcock, Inc., 1935.)

IN A straightforward, analytical manner Dr. Lin Yutang writes this book in flowing English, presenting China's case to us. Although books about China have been numerous enough to discourage any but the most tenacious from trying to keep up with them, *My Country and My People* should not be missed.

Some of the author's suggestions will stir up questions in our minds; all of them will stimulate thought. Some especially provocative ones are: "Women have a surer instinct of life than men;" "In China, the art of living is one with the arts of painting and poetry;" "Now a lot of the so-called misery of the Chinese people is due undoubtedly to the application of a warped European standard, the standard which cannot conceive of any man being happy unless he is living in an overheated apartment and owns a radio."

Dr. Lin Yutang's seemingly casual references to Diogenes, Wordsworth, Milton, the "Song of Songs" of Solomon, and many other leading people in our western civilization, shame us into the desire to know more about them and to compare them with the

MITE

By Ora Haven Barlow

A POEM is like
An old apple tree.
In the rain
You see it from the window.
In the sunshine
You see it from the hill.
It is part of you
And you take it for granted
And smile
Even when you pluck
But one withered apple
From its boughs.

countless number of Chinese poets and philosophers about whom he talks.

—M. C. J.

PRIDE AND PREJUDICE

(Dramatized by Helen Jerome from the novel of Jane Austen—
Doubleday, Doran and Co., 1936.)

For a new generation prone to looking on anything earlier than the year 1900 as definitely out of their "line," this dramatized version of a classic will prove welcome reading. The restraint of the age is humorously portrayed in the pages of the play. The conversation is clever enough to warrant the current slang phrase, "snappy." The movement is rapid. In fact, the dramatized version of the novel, *Pride and Prejudice*, deserves and undoubtedly will win a large reading public.—M. C. J.

NATURE IN THE WILD

(Charles Scribner's Sons, 1936, \$2.00.)

THE FOREWORD to *Nature in the Wild*, which is the only writing outside of captions to appear in this unusual book, states: "It is . . . hoped that not only will the general public see what the camera is doing in the field, but that workers from different parts of the world, seeing each other's results, will be spurred on to yet more ardent endeavor and greater achievement." This book comes at a most opportune time, for during the summer months everyone will have the urge to get out with nature.

The pictures which have been gathered from all parts of the world will stimulate all who see them to become more observant of wild life in their own communities. Over half of the illustrations are of birds and will afford keen delight for both old and young.

The photographs were selected from the International Exhibition of Nature Photography of the British Museum.

—M. C. J.

IF I HAVE FOUR APPLES

(Josephine Lawrence, Frederick A. Stokes Co., 1935.)

KEEPING UP WITH LIZZIE by Irving Bacheller, a Mutual Improvement reading course book for 1911, has been replaced by a more modern, more laughable, and more compelling book—*If I Have Four Apples* by Josephine Lawrence. This book has a real challenge in it and is related so pleasantly that few will resent the implication that we are really the actors in the book.

The situation rather than the characters is what commands interest. Miss Lawrence has one quality in common with Charles Dickens in that she can tell a story in such a way that we are happy to be slapped mentally into a consciousness of our failings.—M. C. J.

JOBS FOR THE PERPLEXED

(Flora E. Breck, Thomas Y. Crowell Co., 1936.)

WITH conditions of unrest and unemployment which prevail today, we may not have made our own beds; but even when they have been made for us, we need not lie in them if we follow the advice which the author sets forth in this book, *Jobs for the Perplexed*.

The first step is to study one's own aptitudes and disabilities; the second is to tap the sources of employment through the newspapers, employment agencies, and new fields of enterprise. If none of these avails, one may proceed to make his own job. This book will prove valuable in learning concerning jobs which some have created for themselves.—M. C. J.

THE LONGEST YEARS

(Sigrid Undset, Alfred A. Knopf, 1935)

MOST readers of fiction know that Sigrid Undset is a name much honored in the literary field. Her *Kristin Lavransdatter* comes close to being a modern masterpiece. Her *The Master of Hestviken* also measures high in literature. Although some of her books are light and perhaps somewhat didactic in tone, she is always a masterly writer and one with whom to be masterly acquainted.

In *The Longest Years* Sigrid Undset has set down much of her own early life. The book is therefore doubly fascinating—both as an expression from her as an author and as autobiography. Of course, one should always be more or less suspicious of fictitious autobiography, realizing that some parts of the author's life will be suppressed. The frankness of the revelation of the unfolding of a girl's life is fascinating and should be of great help to those who have to deal with young people.—M. C. J.



Homing



CONDUCTED BY MARBA C. JOSEPHSON

SUMMER vacations! For mothers they can be ordeals or pleasures, just as you wish to make them. Why not plan right now what to do to make the summer worthwhile with the least friction? First inventory all of the regions of interest around your own locality. Then budget your time so that you can take the best advantage of your natural beauty spots. Now with your calendar in hand mark on it several family get-acquainted days. These are the days that will bind the family together and make pleasant memories which will later be reflected in the lives of your youngsters.

For the picnics, plan luncheons which will be easily prepared with the children helping make them ready. Expensive spreads for sandwiches are unnecessary. The very daintiest sandwiches served by the very smartest people are made with cottage cheese. These can be made doubly inviting by using cookie cutters to shape them. Of course, since we are firm believers in the old adage—"Waste not, want not," you will save the crusts for fondues, souffles, breaded lamb chops, or for stuffing tomatoes or green peppers. Radishes, pickles (which have weathered the winter), tomatoes, and cucumbers make good relishes. Cookies, which perhaps the children can make, and fruits will form the dessert. If the luncheon is not too expensive, you will feel that you can take more days off for family expeditions. These excursions will pay dividends of great value.

SUMMER clothes are definitely going to be practical as well as feminine—lacey yet washable, so that they will look new at each wearing. Also dresses are to be shorter—at least twelve inches from the floor for daytime wear.

SUMMER time is kodak time. The kodak need not be an expensive one—if it will record the happy, the unusual, the spicy moments of families and friends. Memory may not fail but it does have lapses and

without a picture to jog it into activity, some of the most significant happenings may finally fade so much that there will be little left to recall.

Children particularly will enjoy turning to their baby pictures to see how they looked when they were too little to remember. These pictures can be used on various occasions. On birthdays, a clever place card could be arranged for the guest of honor, showing his latest picture with an earlier one for comparison or contrast. On special days the members of the family who are away from home, or grandfather and grandmother would enjoy pictures of the growing family. At Christmas time, the pictures could be used in various ways to make a novel remembrance.

FATHER'S DAY is June twenty-first this year. Why not begin right now planning what you can do to make that day a memorable one in his life? One woman once said her husband told her, after many years of married life, that every time he saw the casserole come to the table shortly after they were married he had shuddered. Perhaps we have often unknowingly made the head of the household quake at some of the venturesome dishes we have placed on the table. On Father's



Day, we should put ourselves out to cook only the things which we know for sure that he likes—even if he insists that his favorite dish is corned beef and cabbage.

It might be that Dad has a hankering to get into the kitchen, to do some cooking "on his own." Just recently an eighteen year old said, "We had the best dinner last night. Mother wasn't feeling well and Dad cooked dinner." The best chefs are men. Perhaps Father may be a chef in disguise.

Might it not be worthwhile also to keep a record of the favorite dishes of each member of the family? Then when the birthday rolls around, the meal can be that member's special dishes.

IN 1935, according to *Science News Letter* of April 11, 1936, over eighty-eight cases of vegetables were sold in this country bearing the marks of A, B, C, on the labels to aid buyers in judging of the quality. It might be interesting in your community to test out this item and see whether the difference in quality warrants the difference in price. In several states, there is no attempt made by canners to distinguish in the marking so that the ordinary housewife can recognize the difference.

USE PLENTY of leafy salads during hot weather. They are easy to prepare, fill a need, and satisfy the eye, which is often an important factor in stimulating jaded appetites.

Carrot and Pineapple Salad

A pineapple ring for each member of the family.

Grated carrots.

Chopped walnut meats if desired.

Place the pineapple rings on lettuce leaves, whisked dry in a tea towel. Fill the center of the rings of pineapple with the grated carrots and walnut meats. Top the carrots with whipped cream dressing. If you have canned your own maraschino cherries, place one of these on top for a decorative and palatable touch.

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE
QUORUM OF THE TWELVE—EDITED BY JOSEPH FIELDING SMITH, CHAIRMAN

PRIESTHOOD AND THE KEYS OF THE PRIESTHOOD

THE QUESTION is constantly arising in Priesthood quorums and other gatherings: "What is the difference, if any, between the Priesthood and the keys of the Priesthood?" President Joseph F. Smith has given a very clear answer to this question, a part of which is repeated here:

The Priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the Priesthood has this authority delegated to him. It should be remembered, however, that every act performed under this authority must be done in the proper way and after the proper order. The power of directing the Priesthood constitutes the keys of the Priesthood. In their fulness these keys are held by only one person at a time, the prophet and president of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor so delegated. Thus, the president of a temple, the president of a stake, the bishop of a ward, the president of a mission, or the president of a quorum,—holds the keys of the labors performed in that particular body or locality. His Priesthood, however, is not increased by this special appointment; for example, a Seventy who presides over a mission has no more Priesthood than a Seventy who labors under his direction; and the president of an Elder's quorum has no more Priesthood than any member of that quorum. But the president holds the power of directing the official labors performed under his special jurisdiction, or, in other words, the keys of that division of the work. So it is throughout all the ramifications of the Priesthood. A distinction must be made between the Priesthood and the directing of the labors performed by that authority. To sum up, the difference between the Aaronic Priesthood and the keys of the Aaronic Priesthood is this: one is the Priesthood itself, the other is the call to direct that authority. The keys of the Aaronic Priesthood are vested in the presiding bishop of the Church; but he is under the direction of the president of the Church who holds the keys of the high or Melchizedek Priesthood, and who presides over the whole Church, and who has all the gifts of God which He bestows upon the head of the Church.

If a literal descendant of Aaron were found, he would have no right to preside as a bishop unless he were called, set apart, and ordained in like manner to the High Priesthood, by virtue of the authority and keys held by the president of the Church.

Every man holding the Priesthood should understand that the keys of authority are centered in the president of the Church who is also the president of the High Priesthood. It is by virtue of the keys held by him as the vice-regent of God upon the earth, that authority is exercised by all those who are ordained to the Priesthood. While

the Priesthood is divine authority which is delegated to men on the earth, yet the exercise of that divine authority would not be valid without the sanction and authorization of the one who holds the keys. It was for this reason that Elijah was sent to the earth in these last days to restore the keys of sealing, or binding power. Peter, James, and John came with the power of the Melchizedek Priesthood and conferred it, with the keys they were authorized to give, upon Joseph Smith and Oliver Cowdery. Notwithstanding this conferring of authority, we are informed that it was necessary for Elijah to come with the power of sealing, or binding, which keys he held, and restore that power to make valid all acts done officially in the Church by virtue of the Priesthood. On this point the Prophet Joseph Smith has said:

Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all the ordinances may be attended to in righteousness. . . . "And I will send Elijah the prophet, before the great and terrible day of the Lord," etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

The power of the Priesthood, or, in other words, the authority which makes all ordinances and acts valid, is vested in one person. Jesus Christ holds this authority in the heavens under His Father. All power is vested in Him by the decree of the Father, "both in heaven and in earth." He has the power to grant authority, or to withdraw authority, from His servants on the earth. He has given the keys of authority, by ordination as herein stated, to the person who serves as president of the High Priesthood, who,

IN HUMILITY

By Thelma Park Seegmiller

HE ASKED a crust of me.
I gave him not.
My thoughts were all concerned
With laughter, joy and gaiety.
I had no time to give him what he sought.
She asked some help of me.
I gave her none.
I was too busy keeping pace
With pomp and royalty.
I had no time to spare for troubled ones.
Lo, now my heart is sore with grief and pain.
I come, dear Lord, to task some help of Thee.
I see Thy words—I falter here in shame.
"As ye have done unto the least of these,
So ye have done unto me."

under Jesus Christ, exercises that authority and by virtue of the keys he holds, makes valid by his sanction all official acts performed by those who hold the Priesthood.

The president of the Church has the power to grant authority to all those who are called to serve in the Priesthood, and he has the power to cancel such authority. It is a very strange thing how men of average intelligence can ever get an understanding that authority once vested in them by virtue of the keys held by the president of the High Priesthood, cannot be discontinued by that same authority.

The great mistake made by Martin Luther and others of the "Reformers," was in assuming authority which was not divinely conferred. The Lord made the matter very plain in the restoration of the Gospel and the organization of the Church in this dispensation that no man can take authority unto himself. The Priesthood, which is authority delegated to men by which they may officially act in the name of the Lord, must be conferred by the laying on of hands by one who holds that authority and is legally authorized to confer it upon others. When men take it upon themselves without due authorization they are imposters pure and simple, notwithstanding the intent of the heart and their desires to do good.

When some of the members of the Church broke away, after the death of the Prophet Joseph Smith and his brother Hyrum, they claimed to take authority with them. Such a thing is absurd. It is strange that men can reason in this manner, especially when we are so plainly taught that the office held by any individual does not authorize him to act unless he is properly called by those in authority and his calling sanctioned by those who hold the keys. For a man to claim that he may exercise authority of Priesthood in opposition to the properly constituted authority in the Church, and in violation of the sanction of the one who holds the keys, is either a matter of extreme stupidity or wilful wickedness.

It may be seen from the explanation made by President Joseph F. Smith in relation to the Priesthood and the keys of the Priesthood, that it is not in order for anyone to confer the keys of the Priesthood upon a man who is to be ordained to the office of Elder, Seventy, or High Priest, unless he is to serve in some presiding capacity. If he is to be ordained and given a position of presidency then the keys of that presidency should be conferred upon him.

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

SUBSTANTIAL GAINS SHOWN IN ANNUAL REPORT

GRATIFYING increases in practically all phases of Aaronic Priesthood activity are indicated in the annual report for 1936 which has just been tabulated in the Presiding Bishop's Office. The gains are distributed throughout practically the entire Church. Outstanding progress is indicated in four activities. The total number of quorum meetings increased from 98,932 to 114,792, a gain of 15,860. The number of Aaronic Priesthood members filling assignments increased 2,022 making a total of 42,497. Considering that there are approximately 48,000 members of the Aaronic Priesthood under twenty years of age this is considered to be a very gratifying indication of the activity. In the number of visits made to wards by members of stake committees the gain was over sixty percent, the visits for 1935 showing an increase of 2,655 to a new mark of 5,789 for the year.

The most gratifying gains were made in the number of assignments filled. At the beginning of the year a campaign was announced with one million assignments as the goal. The final tabulation showed that 930,138 assignments were filled, being seven percent below the campaign mark. Notwithstanding the fact that the goal was not reached the gain of 289,018 over the previous year to a total of 930,138 was a gain of more than thirty-five percent over 1934 which was a record year at that time.

The average rating of all stakes based upon all factors in the Aaronic Priesthood program was 65, which is

an increase of 3 over the previous year. The report shows that 224 new quorums were organized, 56 additional wards appointed supervisors and the average visits of stake committees to wards increased from 30 per stake per year to 52.

The total membership of the Aaronic Priesthood in the organized stakes reached a new high mark of 79,960 notwithstanding the fact that one year was taken from the Aaronic Priesthood age at the beginning of last year.

QUESTIONS AND ANSWERS—ADULT AARONIC PRIESTHOOD ORGANIZATION, RECORDS AND SUPERVISION PLANS

- Q. When is a member of the Aaronic Priesthood considered an adult?
A. When he has passed his twentieth birthday.
- Q. The Aaronic Priesthood ages specified in the monthly reports and in the lesson outlines are 12 to 18 inclusive. Does the answer to the previous question mean that these ages have been changed?
A. No. The ages specified for Aaronic Priesthood quorums are: Deacons 12, 13 and 14, Teachers 15 and 16, Priests 17 and 18. When a young man reaches his nineteenth birthday he should, if worthy, be ordained an Elder. If, however, for any reason he is not ordained an Elder when he becomes 19, his name should be left on the regular quorum roll for another year and every effort made to assist him to become worthy to receive the Melchizedek Priest-

hood. When he becomes 20, if he still holds the Aaronic Priesthood his name should be transferred to the Adult roll book and he should still be urged to prepare himself for the Melchizedek Priesthood. When names are placed in the Adult roll book the supervisor of Adult Aaronic Priesthood should be given responsibility for looking after those persons.

- Q. When names are listed in the Adult roll book should Priests, Teachers and Deacons names be listed together?
A. No. Priests should be listed in one section of the book, Teachers in another and Deacons in another.
- Q. Should the supervisor of Adult Aaronic Priesthood be a member of the ward Aaronic Priesthood committee in the ward and the stake committee in the stake?
A. Yes. The stake and ward Aaronic Priesthood committees, under the Stake Presidency in the stake and bishoprics in the ward have responsibility for all members of the Aaronic Priesthood of all ages.
- Q. If adult members of the Aaronic Priesthood attend Elders, Seventies or other classes where should their attendance and activity records be kept?
A. In the Adult Aaronic Priesthood roll book. This information will be called for in all quarterly reports in the future and should be available from the adult roll book.
- Q. Will reports covering Aaronic Priesthood members under 20 and those over 20 be combined in the quarterly reports?
A. No. All information covering members of regular quorums—those under 20 will be contained in one part of the report and information covering those over 20 in another part. By adding the figures together the report of the total Aaronic Priesthood will be obtained.
- Q. If there is no Adult Aaronic Priesthood class in the ward should the names of those over 20 be transferred to the Adult roll book?
A. Yes. Separate roll books have been provided for adults. They cost 50c each and are distributed through the Deseret Book Company, 44 East South Temple, Salt Lake City. Whether an adult class has been organized or not the names of all members who have passed their 20th birthdays should be transferred to the adult roll book. Then a supervisor should be appointed to look after them with a view to organizing a class after the necessary

COMPARISONS SHOW INCREASES IN PRACTICALLY ALL ACTIVITIES

	1935	1934	Gain or Loss
Total Aaronic Priesthood.....	79,960	78,144	+1,816*
Total Quorum or Class Meetings.....	114,792	98,932	+15,860
Per Cent Average Attendance.....	24%	26%	-2
Per Cent Avg. Attend. at Sunday School.....	26%	29%	-3
Number Filling Assignments.....	42,497	40,475	+2,022
Per Cent Filling Assignments.....	53%	51%	+2
Per Cent Observing Word of Wisdom.....	52%	52%
Possible Number Quorums or Classes.....	4,955	4,012	+943
Actual Quorums or Classes.....	3,012	2,788	+224
No. of Wards Having Supervisors.....	599	543	+56
Per Cent Avg. Attend. of Supervisors.....	61%	66%	-5
Number on Stake Committees.....	611	564	+46
Number of Visits made to Wards.....	5,789	3,134	+2,655
Average Visits per Year per Stake.....	52	30	+22
Average Rating All Stakes.....	65	62	+3
Assignments Made.....	1,021,914	698,075	+323,839
Assignments Filled.....	930,138†	641,120	+289,018
Per Cent Assignments Filled.....	91%	91%

*Priests now include two years only. A large number, 19 years of age, were ordained Elders in 1935.

†69,862 or 6.9 below the goal of 1,000,000.

missionary work has been done as outlined in the "Instructor's Manual for Adult Aaronic Priesthood Supervisors." Unless the names are segregated as suggested great difficulty will be encountered in assembling the information to be called for in the quarterly reports.

Q. Where is information regarding Adult Aaronic Priesthood classes to be had?

A. In the "Instructor's Manual for Aaronic Priesthood Supervisors" distributed by the Presiding Bishop's Office, 40 North Main Street, Salt Lake City. The price is 10 cents each. The manual includes a complete lesson outline for one year and full information as to how to organize and supervise adult classes.

THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Per-
tinent Information Regarding
The Lord's Law of Health*

THE WORD OF WISDOM AND HEALTH

"TO KEEP well, do not form habits of taking spirits, wine, beer, caffeine drinks sold at soda fountains, and patent medicines. . . .

"It is wrong to think that drinking beer, ale, and other liquors gives strength. These only deaden the tired feeling and do not really take it away.

"Smoking is injurious. . . . Athletes find it makes them short of wind." It may dull the brain. . . . Any drug habit keeps you poor in purse as well as health.

"There are no spare parts for the human machine. Keep every part of your body in good running order.

"The mind and the body work together. The mind has a strong effect on the health of the body. A fit of anger, or a spell of worry, fear, envy, hate, or jealousy may make you more tired than a hard day's work." From a pamphlet published by the Metropolitan Life Insurance Co.

TESTIMONY OF INSURANCE STATISTICS

In a paper read before the Association of Life Insurance Presidents by Mr. Arthur Hunter, actuary of the New York Life, some remarkable facts were presented. The paper was based on a study of the experience of forty-three leading life insurance companies, covering a period of twenty-five years, and investigating the deaths of two million policyholders. One of the facts shown by this investigation is that "Total abstainers have a mortality during the working years of life of 372

about one-half that of those who use alcohol to the extent of two glasses of whisky a day."

PREJUDICE VERSUS FACTS

The gospel of maximum efficiency, as preached by the big leaders today, finds no place for either strong drinks or cigarettes. This is not a question of morality, but of personal efficiency. Neither you nor I can afford to let our prejudice stand either in the way of our opportunities or chloroform our judgment. It takes a wise man to profit from the experience of wise men. Any fool can learn from experience, no matter how costly it may be.

The following quotations on the cigarette are from the pen of the late Elbert Hubbard, world-famed writer and formerly large employer of men.

Cigarettes Destroy Manhood

Slow Poison. "Cigarette smoking is not periodic—it is continuous—a slow, insidious, sure poison. But for the young man who has become so caloused that he smokes cigarettes in the presence of his mother, sister, or sweetheart, there is little hope. The poison has already tainted his moral nature and for him the work of dissolution, disintegration, and degeneration has begun. He is a defective—a physical, mental and moral defective. Hope is only for the youth who is ashamed of his lapses.

"In preparing a culture bed for vice germs, do not omit cigarettes. Cigarettes stupefy the conscience, deaden the brain, place the affections in abeyance, and bring the beast to the surface. The burning of tobacco and paper together in contact with the saliva distills a subtle chemical poison that has its sure effects even upon the strongest constitutions.

Larceny and Lying. "The difference between mine and thine is a very hazy proposition to the cigarettist. Larceny and lying are sprouts that grow from the same soil.

"Dishonor, perjury, disappointment, disgrace are the end of all. And so I close by again sounding a warning note to the employer of labor. Place no confidence in a cigarettist, never promote him—he is an irresponsible being—a defective. Love him if you can; pity him if you will, but give him no chance to clutch you with his nicotine fingers and drag you beneath the wave."—Elbert Hubbard.

EXILE

By Dorothy Marie Davis

MY HEART was enclosed
In green fastness of mountains,
Guarded by snow peaks.

Now on the prairie
I weep when mountainous clouds
Peak the horizon.

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Tabernacle Choir Sings

(Continued from page 339)

organ. He was introduced to the Mormon singing organization by J. Spencer Cornwall, Tabernacle choir conductor.

After this short rehearsal there followed the programmed concert of the orchestra, including scores from Brahms, Albeniz, Debussy, and Wagner, before a "sold-out" house in which standing room was sought by many late comers, and in which an appreciative audience, representing Utah and five surrounding states, broke into prolonged applause again and again.

When the orchestra's program was concluded, Mr. Stokowski prefaced the rendition of the choir and orchestra together, by telling the audience how he and his organization had looked forward to the occasion of their performance in the widely-renowned Tabernacle with its much-praised acoustic properties and its highly-reputed choir.

Following the dramatic climax of the Handel chorus, with orchestra, organ, and choir, Leopold Stokowski, who commands world eminence among orchestral conductors, returned to say to the audience: "That was thrilling, wasn't it? A wonderful choir!"—R. L. E.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for July, 1936

SPIRITUALITY AND THE WORD OF WISDOM

AT various times in the past, stress has been placed upon the physical, mental, and economic phases of the Word of Wisdom. What is probably the most important consideration in this question, the spiritual phase, has been somewhat neglected.

The Word of Wisdom includes in its preamble these words: "showing forth the order and will of God in the temporal salvation of all saints in the last days." Because the same preamble states that it was given "not by way of commandment or restraint" some have construed it to be purely advice with no definite obligation to obey it. Others have claimed that it is for the "temporal salvation" and therefore has no spiritual significance.

To the true Latter-day Saint anything that is given "showing forth the order and will of God" is as binding as anything could possibly be. Also even a suggestion given "by revelation and the word of wisdom" from our Father in Heaven cannot be ignored

with impunity. Surely there are spiritual considerations to Latter-day Saints where the Word of the Lord is so direct and unmistakable.

Experience indicates that spirituality is incompatible with liquor, tobacco, hot drinks, or the excessive use of meat. These things, which cause the body to react abnormally, interfere with spiritual processes and eventually cause the user to lose, or at least decrease, spirituality and, if persisted in to lose the spirit of the Gospel.

This loss of spirituality, of the Spirit of the Lord, is by far the most severe penalty paid by the violator of the Word of Wisdom. And this loss, if there is no repentance, is inevitable where people ignore or refuse to accept and obey the "order and will of God" given by direct revelation.

The Word of Wisdom is today accepted as a commandment to members of the Church. Its observance, as pointed out repeatedly by President Heber J. Grant, will bring not only temporal but also spiritual blessings to those who abide the law.

OBEDIENCE AND ENERGY

THERE is a profound principle embodied in that admonition to keep the commandments of the Lord. Have you ever thought of the fact that there is a power, an actual force, a definite form of energy, in obedience? That energy is just as real as the force that is giving light to these lamps serving in the hours of darkness to illuminate this great auditorium for us. I think we shall yet come to recognize the force, the power, the energy, that lie in obedience. We have many demonstrations of it.

"I have been impressed with the fact that the scientific spirit, as man calls it, is manifest in the organization of this Church and in its operation. It is only through obedience to what we call the forces of nature, the laws of energy, that we are able to make them serve our purposes. We would have none of these lights unless we obeyed strictly, with full purpose of heart, the laws of electricity.

"Yesterday morning between nine and ten o'clock mountain time, we heard in this city the very voice of the Premier of Great Britain who had just landed at the port of New York. How was that miracle made possible?

Through strict obedience to the laws by which the energy was employed and then applied through the radio, and in none other way would the marvel have been wrought. We have to obey the laws of light, the laws of mechanical construction, and the laws of chemistry if we would operate the camera successfully and get good pictures. The time-piece yonder would be worth nothing had not the laws of mechanics been very strictly obeyed in its construction. It is only through obedience to law that we enjoy blessings.

"The Prophet Joseph Smith, as is common with the prophets of God, went beyond the inventors and discoverers and gave to us in a generalization—one that challenged the attention of thinkers who paid attention to it—one that embodied the solemn truth that by law irrevocably decreed, not for this earth alone, but before the foundations of the earth, it is ordained that when we obtain any blessing it is by and through obedience to the law upon which that blessing is predicated. Those who considered this said: Well of course; we knew that before, but we had not thought of it. So always with generalizations of great import. All of them are wonderfully simple, but it has been said, and with propriety, that none

"WHAT IS PRAYER?"

By Zelda Davis Howard

AND what is prayer, you ask of me? It's talking with God in secrecy—

It's looking up with tear-filled eyes Into the blue of heaven's skies.

It's wanting strength to conquer strife, And blessings rich that gladden life.

It's telling God what's in your heart, Entreating Him to take your part.

It's drawing near to touch His hand; It's begging Him to understand.

It's promising to do your best; It matters not how hard the test.

It's gratitude for favors past— A hope that they may always last;

A rod that bars the way of sin And keeps the soul at peace within

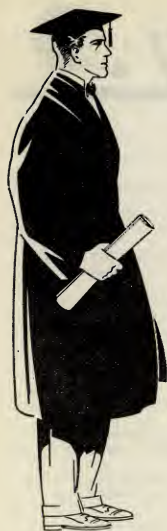
A prayer is *this*, the thought that goes With folks all day until its close.

but a genius or a prophet can safely generalize."—Elder James E. Talmage.

OBEDIENCE TO LAW IS LIBERTY

YOUTH should understand that the spirit is the life of man, and the body is its tabernacle; that the tabernacle cannot be polluted or defiled without injuring the spirit, and that the spirit will grow and develop only as the house in which it dwells provides an atmosphere of purity and beauty. Youth admires strength and power. They must learn that the real strength is the strength of being clean.

Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses; from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect and irreverence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the Gospel program of living is insurance against that dreadful calamity; that the commandments of God, both the "shalt" and the "shalt nots" and the warnings, reproofs, and admonitions of God's servants, are all kindly calculated to hedge round the precious age of youth with safe-guards which shall protect its course until the age of wisdom and judgment shall be reached.—Elder Stephen L. Richards.



AFTER THE SHEEPSKIN— THEN WHAT?

By WALTER WHITE FIFE

"A CERTIFICATE OF GRADUATION DOES NOT GRANT ANYONE SPECIAL PRIVILEGES IN DEALING WITH NATURAL LAWS."

DR. WALTER WHITE FIFE, an enterprising and active member of the Mormon Church in New Orleans, has been helpful to the traveling missionaries of the Church in the South and is an enthusiastic worker in the Mutual Improvement Association. In an Editor's note the "Louisiana Conservation Review" recently said of him: "Dr. Fife is a well-known Louisiana sportsman, a champion of wild life preservation and director of Fife Brothers Health Institution of New Orleans." Dr. Fife here presents sympathetically an attitude of mind that will help assure success "After the sheepskin."

THE MORNING following the graduation exercises in our leading colleges and universities this year will find thousands of our young men and women facing a new era in life's plan.

Having completed their stipulated courses they are prepared to begin putting their theory into practical operation. Some of them will recognize their weaknesses and strive diligently to refine their learning. Others, because of their sheepskin, will expect success to be "handed to them on a silver platter."

The sheepskin is but an indication that the owner has completed a course of study. It does not assure achievement; it inspires action. Qualifying for success in life is the individual's great problem. The determination to succeed must carry an intelligent conception of the salient factors governing success. We have, unfortunately, believed that success is primarily a matter of material accumulation. Real success, however, depends upon one's ability to develop his understanding to a point that he will qualify to serve his fellowman. This task, or rather pleasure—as it must be if we are to be successful—brings to us our greatest happiness. Engraved sheepskins and parchments merely serve as keys or stepping-stones to that realm of higher accomplishment. Success is not for sale; it is free to all who diligently seek after it. The

ultimate success of any righteous undertaking in life is predicated solely upon fundamental doctrine applied accurately.

A certificate of graduation from any reputable institution of learning does not grant anyone special privileges in dealing with natural laws. The laws governing a successful life are impartial, inexorable, and retributive. Under no circumstances will they yield or be set aside to accommodate any man's desires or to satisfy his selfish ambitions. Our sole aim is to live so that every yesterday will be a dream of happiness and every tomorrow a vision of hope. This is exactly what happens when we learn faithfully to harmonize our daily actions according to divine law. And we act faithfully only when we do the best we know according to our conception of what we intelligently and conscientiously believe to be right.

We know that "the glory of God is intelligence;" and we know, too, that such glory is all that can be desired in life. We must not believe that merely being a Latter-day Saint will turn the trick to success and salvation any more than a civil engineer's degree guarantees him to be a first class bridge builder. It isn't

how much we know that counts, it is how well we know how to use what we know. The principles of Mormonism properly employed will assure success in any righteous endeavor.

Success is never anything more or less than the result of refining our sense of reasoning to harmonize or attune itself with certain well-defined natural laws governing each individual personality. These laws cooperate with us accurately only to the degree that we adapt ourselves to certain fundamental, well-established principles. We couldn't expect accuracy in book-keeping calculations if we took the liberty of adding or subtracting numbers here and there just to make inaccurate figuring balance. Yet that is exactly why we have so many failures among men and women of college training. In an effort to get by they fail to deal accurately with the higher laws.

Refined thinking qualifies us for success and happiness in any righteous undertaking. Our Lord and Savior, Jesus Christ, was a perfect example of intellectual triumph. The key to His great success is subservient to our command. We are born into this world to live that we may learn how to control the orderly behavior of our earthly existence. Wisdom makes all things possible. It means knowing and doing the right thing at the right time. It is through the guiding influence of divine inspiration and the power of the Holy Ghost that we broaden in wisdom and understanding. No Latter-day Saint needs to seek beyond the confines of Mormon philosophy for the key to a more abundant life. If you are a college graduate, life lived the Gospel way holds much in store for you. If you are not a college graduate, the Gos-

(Continued on page 386)



FROM THE DIARY OF A BISHOP'S WIFE

By ADELE CANNON HOWELLS

Saturday, May 9th: Took our car full of Boy Scouts to the parents and Scouts' outing at Glenn Ranch. Scouting is always a delight—one of the greatest movements ever started. Every mother should have her son associated with it.

Sunday, May 10th: Bishop off for his nine o'clock meeting; we went to Sunday School at twenty to ten. Dinner at home and Bishop back to Bishop's meeting at two-thirty. Evening Sacramento meeting at seven. The speaker, a young missionary just returned from England, talked about the works of Wilford Woodruff. How did he accomplish so much?

Monday, May 11th: Sister B—called to tell me about Brother N—'s sudden sickness. I went down and found him quite helpless with only his little daughter there and feeling very lonesome and sad since the death of his wife. Helped the Relief Society president arrange the schedule of ladies to stay with them until his oldest daughter returns again in a few days. There is no one quite like our Relief Society president.

Thursday, May 14th: Much has happened this week. Bishop and I are going to Salt Lake by air on urgent business. Maurine has now settled on her trousseau. A friend is making her wedding dress of lovely white satin, following a simple style. With her usual good judgment she has decided on a very inexpensive outfit—a soft, flowery chiffon afternoon or supper dress, a printed silk casual frock, a light gray tailored suit, and an aquamarine tweed suit for hard wear—good old tweed, almost as tough as leather. Maurine always dresses like a lady—the right thing at the right time, well-chosen and becoming to her particular type but never gaudy or extreme in style.

Monday, May 18th: Interrupted by a sad telephone call from Sister K—that her darling little girl had died. Bishop terribly upset about it

as he was so fond of the child. All helped with the funeral Saturday. Sister K—was grateful for the help we gave but I told her it was a pleasure to be able to do anything for her and she could help us when our trouble came. Joy and sorrow, sorrow and joy—that's life and we all get it.

Friday, May 22nd: Maurine and her father and Bill and his family left in two cars yesterday. They all seemed so happy and will visit with their folks at home before the wedding next Monday. Arranging my affairs, children's lessons, clothes, etc., etc., so everything will be all right while we are away.

Monday, May 25th: It doesn't seem possible we are here. Flew over in four hours—Burbank, over the mountains, Las Vegas, over the California-Arizona desert, Southern Utah, Milford, Delta, Bingham Canyon, Grantsville and Salt Lake! Thrilling of course, one feels quite like a different creature soaring through the air. Our old home town, lovelier than ever with spring flowers. Strawberries and cream for breakfast this morning. We went to the wedding at noon—a quiet ceremony within sacred walls joining the lovers together forever and forever instead of "until death do you part." A pretty wedding breakfast followed the ceremony, after which the young couple drove off amid the usual shower of rice for good luck. They are honeymooning in the Kaibab for a few days then back to work in Los Angeles, where they will soon be "at home" to their friends.

Tuesday, May 26th: I love the unexpected if it's pleasant. A telegram from Jim asking us to bring his car down, so it looks as if my Bishop and I will have a sort of honeymoon too. My hair is dreadfully gray and I'm getting to be an old lady and my Bishop is very "portly," but we're happy—and still believe in "the sweetest story ever told."

MONDAY, MAY 4TH: Roses and romance! and naturally weddings—so I was not surprised when I came in from working in the garden this morning to find a telephone call from Maurine inviting the Bishop and me to be present at her marriage in the Salt Lake Temple in three weeks, quite short notice, but evidently this seems to be the best time for all concerned. A wonderful girl, Maurine. I am proud that she counts me an intimate friend. Fortunately she is engaged to Bill Y—, a fine boy who returned from a mission in South Africa two years ago. I am glad they consider their marriage of sufficient importance to be married in the temple instead of being married here.

Wednesday, May 6th: Have been shopping with Maurine—too bad her mother could not have lived to see this happy time. Maurine's cousin who is married to the manager of the S— Picture Corporation took us to some of the biggest court-tourists of Hollywood to see their wedding outfits. Satin seemed to be the favorite fabric for the wedding gowns. They all had long sleeves, high necks, and various lengths skirts. After Hollywood, shopped down town—it is such fun getting a trousseau together.

Friday, May 8th: In the receiving line tonight for the M. I. A. party.



EXTERIOR AND INTERIOR VIEWS OF THE NEW L. D. S. INSTITUTE ADJOINING THE CAMPUS AT THE UNIVERSITY OF WYOMING AT LARAMIE, WYOMING.

MORE DOORS ARE OPENED

CHURCH OFFICIALS DEDICATE NEW QUARTERS OF L. D. S. INSTITUTE AT LARAMIE, WYOMING, ADJOINING UNIVERSITY OF WYOMING CAMPUS.

Written for the Church Department of Education by Magdalen Funk Sessions

AN INVITATION with a challenge has come to the young people of Wyoming from the new Latter-day Saint Institute adjoining the university campus at Laramie. The dedication and formal opening of the new facilities was held March twenty-ninth at the beginning of the third quarter of the 1935-6 academic year. President Heber J. Grant, President Arthur J. Crane of the University, Governor Leslie Miller, Franklin Harris, president of the B. Y. U., and Dr. Franklin L. West, Church Commissioner of Education, all took part in the program of the dedication, with their wives, the board of trustees

and other school and state officials.

The exterior of the building is of native stone of a rose tint which is further emphasized by varying deeper shades of red in the stucco trimmings and roofing. The interior and furnishings of the building have been planned to bring out the best in appreciation of beauty, and in the furtherance of culture, friendship, and study among the students.

An Oriental note is carried out in the reception room. Off the reception room lies the recreation room which has an inlaid oak floor, a high arched ceiling, and mirrored doors which can be opened to disclose a refreshment table to be operated

from a modernly equipped kitchen.

The chapel joins the recreation room and has a seating capacity for two hundred fifty. The class room has accommodation for forty.

One of the new features of the building is a library. The sides of this room are lined with open book shelves. A long oak study table with oak chairs provides a quiet thoughtful atmosphere.

ANOTHER new feature is the modernistic girls' parlor or "clan" room as it is called. Small private groups may engage it in advance for parties, suppers, and other social uses. The building has also three classrooms furnished to accommodate the auxiliary activities of the Laramie Branch of the Western States Mission.

The program of activities carried on by the Institute director includes week-day classes for University students in: History and Religion of the New Testament, History and Literature of the Old Testament, Religious Philosophy, Message and Doctrine of the Mormon Church. The board and faculty of the university recently voted to give religion an academic status and will grant credit for undenominational courses.

A Sunday School is held each Sunday in conjunction with the Laramie Branch. Twice each month vesper services are scheduled which are designed through special music and prepared speakers to stimulate thoughtful worship and contemplation. After vesper, student hosts and hostesses arrange a "fireside" or "Sundae Nite." Old and young may come with their friends, singly, in couples, or groups. They may enjoy music, conversation, quiet games, reading, and general good fellowship. Light refreshments are provided by the hosts. The "Sundae Nite" really has become a popular substitute for the picture show and refreshment shop with the advantage of home atmosphere and congenial friends. Regular Conjoint M. I. A. and Sacrament services in which the students participate are conducted by the Branch Presidency.

This building, with its appointments and its open doors, provides an atmosphere for the healthy cultivation of a better understanding of real values, truer friendships, more Christian fellowship, and a clearer definition of the Lord's purposes for man.

Mutual Messages

General Superintendency

Y. M. M. I. A.
ALBERT E. BOWEN
GEORGE O. MORRIS
FRANKLIN L. WEST
OSCAR A. KIRKHAM,
Executive Secretary

General Offices Y. M. M. I. A.
50 NORTH MAIN STREET
SALT LAKE CITY, UTAH

General Offices Y. W. M. I. A.
33 BISHOP'S BUILDING
SALT LAKE CITY, UTAH

General Presidency

Y. W. M. I. A.
RUTH MAY FOX
LUCY GRANT GANNON
CLARISSA A. BEESLEY
ELSIE HOGAN VAN NOY,
Secretary

Send all Correspondence to Committees Direct to General Offices

CONFERENCE BROADCAST ARRANGEMENTS COMPLETED

THE Annual General Conference of the Mutual Improvement Associations will be held Friday, Saturday, and Sunday, June 12, 13, and 14, in Salt Lake City. M. I. A. officers and leaders and all others interested in the M. I. A. program are invited to be in attendance. Features of the Conference, in addition to the messages from the First Presidency of the Church, will be the introduction of the coming year's work, consideration of better teaching methods, and music, drama and dancing festivals.

Plans have been completed for a network broadcast of the combined M. I. A. Festival Chorus of approximately three thousand voices to be presented over the Columbia Broadcasting System on a network of U. S., Canadian, and possibly European stations, from 10:00 to 10:30 a. m. MST Sunday, June 14 from the Tabernacle.

This broadcast will include an address on some phase of youth's relationship to the Church, and will be heard on the regular Church of the Air series as were the testimonies of the First Presidency on the occasion of the General Conference of the Church in April.

Stake and ward music directors are requested to take special note of this broadcast, and M. I. A. leaders in the missions in America and Europe are urged to keep in touch with their local broadcasting officials to determine what radio stations will release this feature, so that Church groups may meet and hear the broadcast wherever it is available.

duced railway fares everywhere, so that large groups will be able to attend the conferences.

A letter from Mrs. Elizabeth Welker, wife of the President of the German-Austrian Mission says, "The interest in our M. I. A. Convention is growing; we think we will have a crowd here and be able to put over a good program. On Saturday evening we are featuring a mission-wide M Men-Gleaner Girl Banquet. The Bee-hive Girls are also staging the playlet, 'Bee-hive Trails,' which will be used in all the branches later for Swarm Day. We are using the play, 'Spirit of the Hive,' in each branch for the first week in May. We are expecting President Joseph F. Merrill to be with us for the evening meeting on Sunday. Our big Concert will be held early Monday evening, and one feature will be a missionary chorus, eighty-five strong, of 'Carry On,' in English, then a big Gold and Green Ball. In the pause between dances, we will present the little playlet, 'Music,' taken from 'Revue Sketches.' We will also demonstrate (for the first time) one of the M. I. A. Dances."

A recent letter from Elder Edwin W. Jensen, president of Y. M. M. I. A. in Auckland, New Zealand, reports active work being accomplished in that land.

ELDER SMITH HONORED BY BOY SCOUTS

ANNOUNCEMENT from National headquarters of the Boy Scouts of America contains the information that another outstanding recognition has

been accorded Hon. George Albert Smith, in the field of Scouting.

Elder Smith, who is a member of the National Council Executive Committee and has been given a responsible assignment in connection with the last two annual meetings of the National Council, has been made a member of the Advisory Committee on Senior Scouting. This recognition has come as a result of the progress made by the Young Men's Mutual Improvement Association in the field of Senior Scouting during the time when Elder Smith was its General Superintendent.

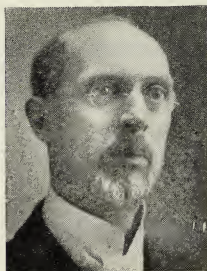
The appointment was made by President Walter W. Head, President of the National Council.

The Advisory Committee on Senior Scouting has the responsibility for the promotion and extension of the Senior Scout program which includes the Explorer Group, which is patterned very largely after the Vanguard Program of the Young Men's Mutual Improvement Association, Sea Scouting and other phases of the Senior Scout work.

ERA CAMPAIGN WINNERS ANNOUNCED

LOS ANGELES AND BIG HORN STAKES DECLARED WINNERS OF SPECIAL RECOGNITION FOR PLACING FIRST IN QUOTAS AND NUMBERS. TWO EXTRA PRIZES GIVEN TO MAKE A TOTAL OF TWENTY-TWO WINNERS

ON PAGE 379 appear this year's Era campaign winners of Group A, the smaller stakes, and winners of Group B, the larger stakes. Included is information on the standing and also the amount of prize money awarded to each stake. It will be noted that Big Horn Stake in Group A and Los Angeles Stake in Group B have been put in a special class and listed as Special Winners. This is because these stakes were double winners in their groups, having the highest total subscriptions and also the highest percentage of quota. This is done for the reason that under our announcement at the beginning of the campaign it was stated that no stake would be awarded two prizes, but that in the event of a stake's qualifying for two prizes the highest prize would be awarded. It was not anticipated that any stake would win the highest position in both groups. This occurred, however, making it impossible to class-



GEORGE ALBERT SMITH

THE ANNUAL conference of the Mutual Improvement Associations is coming to be world-wide in its scope. We are happy to announce that in all of the European Missions, three-day gatherings are to be held on May 30, 31, and June 1. This is a three-day holiday throughout Europe, with re-

ify Los Angeles and Big Horn Stakes in one group without working an injustice to one or more stakes in that same classification. For that reason these two stakes have been declared *Special Winners* and will be given the highest prize awarded to any stake, \$50.00 in cash, and in addition the full number of prizes announced will be given to the other stakes qualifying. This will make happy the stakes which

under the ruling are awarded 5th prize in each group and which under other circumstances would have finished in 6th place with no prize awarded.

Double Winners Commended

Our hats are off to Big Horn Stake in Northern Wyoming and Los Angeles Stake in California. To win one prize is commendable, but to be winners in both groups shows the re-

sults of outstanding leadership. Incidentally, Los Angeles Stake, in submitting 1051 subscriptions, again breaks the record made by that stake last year for the highest total subscriptions ever submitted to *The Improvement Era* from one stake. Her sister stake, Hollywood, with just under eight hundred subscriptions, qualified for first place in the highest total subscriptions group, and third place in the percentage



1. DAFFODIL FESTIVAL BALL, TACOMA, WASHINGTON.

2. QUEENS AND ATTENDANTS OF GOLD AND GREEN BALL, MINNEAPOLIS AND ST. PAUL BRANCHES OF NORTH CENTRAL STATES MISSION.

3. CAST OF "HE AND SHE," PRESENTED BY NINETEENTH WARD OF SALT LAKE CITY.

4. QUEEN AND ATTENDANTS OF GOLD AND GREEN BALL OF L. D. S. INSTITUTE IN POCATELLO STAKE.

5. CAST OF "THE POT BOILER" PRESENTED BY NEW ORLEANS M. I. A.

6. QUEEN AND ATTENDANTS OF THE GOLD AND GREEN BALL OF TREMONTON WARD, BEAR RIVER STAKE.

7. QUEEN, ESCORT, AND ATTENDANTS OF GOLD AND GREEN BALL OF WINSLOW WARD, ARIZONA.

8. QUEEN AND ATTENDANTS OF GOLD AND GREEN BALL OF ALHAMBRA WARD, HOLLYWOOD STAKE.

9. QUEEN AND ATTENDANTS OF STAKE GOLD AND GREEN BALL HELD IN CARDSTON, ALBERTA, CANADA.

MALTA WARD, RAFT RIVER STAKE, SENDS IN A REPORT OF A SUCCESSFUL JUNIOR GIRLS' BANQUET.

of quota group. Under the contest rules the first prize of \$50.00 is awarded Hollywood for its first place in Group B.

As both Los Angeles and Hollywood Stakes have now been divided, there is a chance for some other stake to earn the laurels next year, unless, of course, that indomitable spirit of Southern California spurs these stakes on to outdo themselves. The winners in the contest were as follows:

GROUP A

BIG HORN STAKE

Winner of special recognition for placing first in both percentage and number.

Total Number Subscriptions

Stake	No.	Prize Award
1. Snowflake.....	394	\$50.00
2. Montpelier	357	40.00
3. Moapa	304	30.00
4. Bear Lake	301	20.00
5. Shelley	294	10.00

Highest Percentage of Quota

Stake	Percent	Prize Award
1. Curlew	169.5	\$50.00
2. Eastern States	168.2	40.00
3. Union	138.7	30.00
4. Juarez	134.9	20.00
5. North Central States.....	117.4	10.00

GROUP B

LOS ANGELES STAKE

Winner of special recognition for placing first in both percentage and number.

Total Number Subscriptions

Stake	No.	Prize Award
1. Burley	799	\$50.00
2. Ogden	765	40.00
3. Ensign	755	30.00
4. Liberty	691	20.00
5. Salt Lake	555	10.00

Highest Percentage of Quota

Stake	Percent	Prize Award
1. Burley	125.6	\$50.00
2. Uintah	120.9	40.00
3. Maricopa	120.1	30.00
4. Franklin	114.2	20.00
5. California Mission	111.9	10.00

It is pleasing to note that three missions qualify for prizes this year, Eastern States, North Central States, and California. As announced early in the season the missions are now listed the same as the organized stakes.

Congratulations to Hollywood and Burley Stakes for leading in Group B, and to Snowflake and Curlew Stakes for leading in Group A. These stakes conducted special campaigns and did excellent work. Other stakes which were barely eliminated from the prize awards also did splendid work.

The Campaign is Over For This Year

The most successful efforts we have made since 1929 has been a glorious success. Our subscriptions have reached a new high mark with the exception of the years before the depression. The extraordinary issue of April of last year, helped materially. Surely such magazines as these are needed in every Latter-day Saint home.

We regret to announce that the last five or six hundred orders we received



THE BOOK OF MORMON CLUB, WILSHIRE WARD, LOS ANGELES.

A FIRESIDE STUDY

By NORMAN PIERCE

WHAT TO DO AFTER CHURCH ON A SUNDAY EVENING? HERE IS THE STORY OF HOW ONE GROUP OF YOUNG PEOPLE OF WILSHIRE WARD, HOLLYWOOD STAKE, SOLVED THE PROBLEM IN A NOTABLE MANNER.

A NATURAL gregarious tendency on the part of young people causes them to group together and associate with their own kind. This is especially true on Sunday nights after Church when the evening is still young. Where they go and what they do is sometimes of questionable value and often a cause for great worry to their parents.

The parents of one such group do not have to worry at all, because this problem has been solved in a manner worth noting and passing on. These young people are for the most part residents of the Wilshire Ward, Hollywood Stake, Los Angeles.

At nine o'clock in the evening after Church is out, they meet at the home of one of their members to hold a semi-social meeting of their own. A different home is designated each Sunday night for this gathering, and the *Book of Mormon* is studied and discussed in an

for the April issues this year cannot be filled. We have entirely sold out, and although the demand is still strong it is impractical to print additional copies. We were fortunate in being able to send the April issue to all subscribers whose subscriptions reached us before April 15, according to our promise.

informal manner. The "Book of Mormon Club," as it is called, has developed such popularity that it has an attendance of from thirty-five to fifty people.

The host or hostess of the evening is in charge of the gathering. Usually several young returned missionaries are present. Many valuable ideas and interesting contributions come from all members of the class, so that everyone has ample opportunity for expression, development, and enrichment.

Two or three chapters are read and discussed each evening. About ten-thirty the meeting is closed with song and prayer. After the meeting is closed, light refreshments are served and currently popular songs are sung. A general air of joy and happiness prevails, and intimate, wholesome social contacts are built up that really make the evening the high point of the week for those who attend.

Dr. John A. Widtsoe, with Sister Widtsoe, visited this "Book of Mormon Club" and reported it to be praiseworthy and commendable. From this report it is hoped that other young people in other wards and stakes may be inspired to form similar groups of their own and find, as this group has found, true happiness and spirituality in a fireside evening.

A BACKWARD GLANCE AT DANCING

By J. B. JENNINGS

I

IT PERHAPS never occurs to many of us that dancing and religion have been closely related. Yet such is the case. And in many instances the dance to this day has retained something of its old association with religious worship.

For the primitive man every interest, every occupation, every detail of his daily life is governed by certain taboos and established formalities which constitute a part of his religious belief. For him there is no such thing as religion apart from life.

As a consequence the dance becomes of supreme importance in the religion of primitive peoples. Their prayer, as well as their worship, takes the form of a dance. Sir H. H. Johnston, describing the pygmies of Africa as a decorous and moral people, tells us that their dances are "danced reverently."

The civilized man has certain prescribed services for the fundamental acts of life—birth, marriage, death—services of a religious nature. So, too, with the so-called savage. For the solemn occasions of life—whether it be the death of a chieftain in battle, the harvesting of the crops in the fall of the year, the marriage of a son—there is a fitting dance to solemnize the occasion.

The American Indian tribes seem to have had their own religious dances, varied and elaborate, and to the participants very meaningful. The ancient Hebrews, we are told, danced before the ark. The Shamans in the far white wastes of Northern Siberia have their ecstatic religious dances. Until very recently, perhaps even to this day, the Turkish dervishes dance in their cloisters similar dances which are combined with song and prayer to form a part of their devotional service.

In English cathedrals there was dancing until the fourteenth century, but in France the practice continued to an even later date.

From the sacred function of dancing in religious worship to dancing as a profession and then as a popular amusement seems a



THE AUTHOR, Mr. J. B. Jennings, an active member of the Church now living in Ephraim, Utah, has written for the "Era" in the past and has interested himself in a wide range of subjects. Born in Canada, educated at Snow College, at the University of Utah and at the University of Oregon, Mr. Jennings holds an M. A. Degree in English from the latter institution. The author here presents an interesting *Backward Glance at Dancing*.

far step. But the step was taken. This very thing happened in Hawaii. The hula dance was originally a religious dance. It was a dance which required a long and arduous training on the part of the participants. It was further required of the participants that they observe certain important taboos and exercise certain religious rites. As a consequence the dance came to be carried out by special paid performers and finally lost much of its religious significance.

So, too, in India. The Devadasis, the sacred dancing girls, are at once both religious and professional dancers. These girls are taught dancing by the Brahmins and figure in various religious ceremonies. Their dances are supposed to symbolize the mysteries of life.

Yet they also give professional performances in the homes of private individuals who pay for these entertainments. As a rule, however, in the modern world professional dancing as an art has become completely divorced from ceremonial worship.

II

DANCING as an art and dancers as a professional class thus apparently developed from the worship of primitive man. Dancing as an amusement indulged in by all classes rather than as a ceremony performed on sacred occasions seems to have been of still later origin.

Perhaps dancing first became popular in Spain, where the erotic dance attained its most perfect, its most harmoniously beautiful form. Travelers to Spain during the eighteenth century recount the unusual popularity of dancing among all classes. The church tacitly encouraged the practice because it was felt that, in spite of its occasional indecorum, the dance served as a useful safety-valve for the emotions.

The practical worth of dancing, thus early recognized by the church, has perhaps been the chief reason for its ever-increasing popularity among all classes.

The relationship which the dance, as a species of rhythmic expression, bears to such other arts as music and poetry, has been a subject of frequent comment. Swinburne says that a poet must always write to a tune; so, too, the dancer must always dance to a tune. Musicians tell us that a symphony is but a development of a dance suite. The various arts, which are perhaps the distinguishing mark between civilized and savage peoples, are thus closely related—and the dance has been said to be the mother of all the others. As we know, for instance, the supreme aesthetic achievement of the Greeks, the drama, apparently had its origin in the religious dances of the Dionysiac revels.

In primitive times social soli-



darity might be achieved by war, and, even in our own times, we have seen how the varied elements in our population may be brought together to face a national crisis. Social solidarity was also achieved by means of the dance—and war and dancing were closely allied in those early days. Dancing, as we know, was made use of in the highly developed military system of the Romans. In Rome during the month of March, which was the month of the war-god, there was dancing by the Salli, a group of sacred military dancers, before the temples and around the altars. And songs so ancient that not even the priests could understand them were sung.

Dancing must have vastly influenced, in their beginnings, all the cooperative concerns of life. It helped to teach individual man the art of subjecting himself to the larger ideals of the group. Grosse, the author of "Beginnings in Art," was the first to see and clearly set forth the high social significance of the dance. He insists that our most advanced civilizations are based, finally, on dancing; that it is the dance which has, more than any other single factor, socialized man.

Dancing as a power for national education, in the large sense, soon came to be realized. There is an old Chinese axiom which says that "One may judge of a king by the state of dancing during his reign." We know the large position which dancing occupied in the educational systems of the old Greek states. It has been said that dancing and

music lay at the foundation of their whole political, military, and religious organization. Gymnastics occupied a pre-eminent position in their educational system, and by gymnastics the Greeks meant dancing.

In individual education, too, the importance of dancing has been long recognized and was especially stressed in the ancient civilizations. "A good education consists in knowing how to sing and dance well," Plato declared in his "Laws." Dr. G. Stanley Hall, one of the keener and more enlightened educators of our own day, has lamented the decay of dancing. He believes that a revival of dancing will give poise to the nerves and strength to the will. Dancing, he remarks, serves to harmonize the feelings and the mind within the body which contains them and is subjected to their conflicts.

The moral value of dancing is not always generally recognized. In fact, some four centuries ago popular dancing was vigorously attacked by the Puritan spirit run riot.

The prejudice against dancing which Puritanism gave rise to has persisted in various religious bodies, however, there now seems to be a tendency to recognize the moral, social, and beneficent influence of the dance.

III

IT is an evidence of this lingering prejudice that visitors to Latter-day Saint communities frequently express surprise at the large place which we give to dancing in our social life. But the leaders of our Church recognizing the value of dancing, have ever encouraged its practice among their followers.

During the long and arduous journey across the plains, the Saints frequently found a moment's forgetfulness of the perils and hardships of the day's march in social gatherings at which songs, music, and dancing were featured. One such gathering was the farewell party given for the departing Mormon Battalion. "About six o'clock," we are told, "the council, Captain Allen, Col. Kane and a large party of the Saints assembled inside the Bowery and danced to the music of the band until near dark, when the exercises closed with a song, 'The Maid of Judah,' by Susan Devine, and benediction by President Young."

But let Colonel Kane, ever the good friend of the Mormons, describe the leave-taking in the words he used before the Historical Society of Pennsylvania: "... There was no sentimental affectation at their leave-taking. The afternoon before was appropriated to a farewell ball; and more merry dancing I have never seen, though the company went without refreshments, and their ball-room was of the most primitive. It was the custom, whenever the larger camps rested for a few days together, to make great arbors or boweries, as they called them, of poles and brush and wattling, as places of shelter for their meetings of devotion or conference. In one of these, where the ground had been trodden firm and hard by the worshippers of the popular Father Taylor's precinct, was gathered now the mirth and beauty of the Mormon Israel."

And what of the ball? "With the rest, attended the Elders of the Church within call, including nearly all the chiefs of the High Council, with their wives and children. They, the gravest and most troubleworn, seemed the most anxious of any to be the first to throw off the burden of heavy thoughts. Their leading off the dancing in a great double cotillion, bade the festivity commence. To the canto of debonair violins, the cheer of horns, the jingle of sleigh bells, and the jovial sounding of the tambourine they did dance! None of your minuets or other mortuary processions of gentiles in etiquette, tight shoes, and pinching gloves, but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the Fox-chase Inn, or Gardens of Gray's Ferry. French fours, Copenhagen jigs, Virginia reels, and the like forgotten figures executed with the spirit of people too happy to be slow, or bashful, or constrained."

WITH the sinking of the sun behind the low hills in the west, dancing ceased and silence was called for. And then through the cool air of evening rang the voice of fair-faced, dark-eyed Susan Devine, singing "The Maid of Judah, a version of that text so near to the hearts of these wanderers in search of sanctuary:

(Continued on page 384)



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HE SCOFFS AT HANDICAPS

By J. R. PAULSON

PHYSICAL handicaps? Wilkins Nuttall scoffs at them.

Although he has no left leg he can swim, play basketball and football, skate both on roller and ice skates, win laurels in diving and tennis, ride a bicycle well, become a regular on a college wrestling squad and climb mountains. Moreover, he does all these things well.

At the Brigham Young University water carnival at Saratoga resort on May 22, 1934, Wilkins took first place in the diving contest against stiff competition. Having but one leg seemingly bothered him not in the least as he executed difficult maneuvers from the springboard and the high-diving platform.

Powerful arms and shoulders—stronger than the average—make up for the deficit of having only one leg. "The leg kick isn't as important as they say," Wilkins answered when asked about how he obtained such speed in his many swimming and diving exhibitions in Salt Lake and Utah county pools. "The lack of one kicking leg in the water doesn't seem to bother me."

Those same powerful shoulders that lend him speed in the water are no doubt responsible for much of his success in wrestling. As a member of the Brigham Young University squad he has made many a two-legged opponent bite the resin.

One of Wilkins' outstanding achievements in sport is his ability to high jump. He can clear the bar at five feet, although he is only of ordinary height. In making the preliminary run he uses his crutch to gain speed. Just before he reaches the take-off he drops this artificial aid and with a bow down on his powerful leg he makes a tremendous leap—and he's over.

In some of the wild regions of Idaho where his parents reside many of Wilkins' feats in climbing mountains have been performed. Mt. Stanley and Mt. Heyburn are



WILKINS NUTTALL CLEARING THE HIGH JUMP BAR AT FIVE FEET, AFTER HAVING DISCARDED HIS CRUTCH.

two mountains that were climbed for the first time, as far as it is known, by Wilkins and his friends. Timpanogos mountain in the Wasatch range of Utah is another peak that has been scaled by Nuttall. He climbed Timpanogos first when he was but twelve years old.

Football he has played, and basketball. He played forward on the Twin Falls high school basketball teams—the second teams—and was well on the road to a berth on the first team in his senior year when he moved to Provo, Utah, and finished high school at the Provo High School.

In football Wilkins played end. Although he did not reach a degree of perfection that would permit him to be used in the regular games he scrimmaged with the squad and learned the rudiments of the game.

Wilkins skates with a speed that is startling. With his crutch as an aid he can push his way about a roller skating rink with dazzling speed. And riding a bicycle a mile to school each morning seems quite an achievement when all the pedaling must be done on one side.

PROFICIENT as Wilkins is in other sports, swimming and tennis are the two in which he excels. His foremost exploit in tennis came in 1932 when he paired with Wilson Street of Provo to win the Utah State doubles title in the De Molay contest. He plays a fast game of tennis, puts into his stroke a drive that is easily wrought from his strong arms, and hops about the court with surprising agility.

Wilkins gets great pleasure from these sports. It is a joy to watch the expression on his face as he performs one of his specialties. His style in wrestling is different from that of most amateurs. To begin with, he hops up to his opponent aggressively, ruffles the opposing wrestler's hair, hops in and out as strategy commands, pushes back the opponent's head with a snap of his hands, and attempts to get into an immediate clinch. As soon as they go to the mat the work of his strong arms and shoulders come more into play. He usually worries the other grappler with a series of headlocks. Although he cannot get the scissors on his adversary, neither can he be harried with the splits.

He has added constantly to his repertoire of difficult feats. He can even do ballroom and tap dancing. He does his ballroom dancing with the aid of a crutch but in the spring of 1933 surprised even his friends by appearing in a humorous sketch on Provo high school alumni day and doing a tap dance to music. This was done without the crutch.

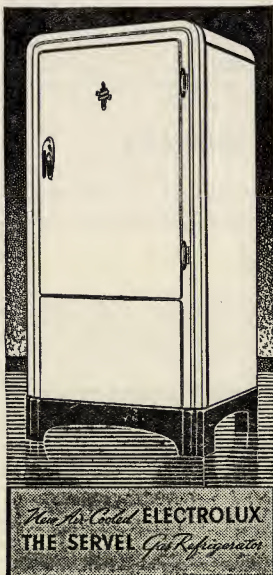
Wilkins isn't the sort to cry about his misfortune in having but one leg, the other of which he lost under a street flusher truck in Idaho Falls when he was only five years old. He takes it as a fact to be faced and to be faced with fortitude, can talk about it naturally, and accepts it in the same game spirit he accepts the things that are difficult to do. His is the spirit of greatness, because instead of allowing a handicap to turn him into a whiner or a misanthrope, he has turned it into an asset.

Old Man Success has a way of boarding with people who show the drive and courage that this young man has shown. The grim determination that would not let a physical handicap hinder him from making an enviable showing in sports will be a force that should aid him in conquering other formidable obstacles.

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"THE SCHOOL WITH A NATIONAL REPUTATION"

A Backward Glance at Dancing

(Continued from page 381)

"By the rivers of Babylon we sat down and wept.

We wept when we remembered Zion."

"There was danger of some expression of feeling when the song was over," says Colonel Kane. "for it had begun to draw tears! but breaking the quiet with his hard voice, an Elder asked the blessing of heaven on all who, with purity of heart and brotherhood of spirit, had mingled in that society, and then all dispersed, hastening to cover from the falling dews. . . ."

"Let the officers regulate all the dances," President Young advised the men in parting. "If you come home and can say the captains have managed all the dancing, etc., it will be all right."

Following the arrival of the first groups of Saints in Utah, all were occupied with the vastly important concern of breaking the soil and sowing the crops, for other companies were already en route and would need food on their arrival. On the 10th of August, 1848, the first harvest feast was held. A bower was erected in the center of the Fort, and underneath it were laden tables groaning under the bounteous fare. Dancing occupied a large place on the program. Parley P. Pratt was present, and he describes the event: "Large sheaves of wheat, rye, barley, oats, and other products were hoisted on poles for exhibition, and there was prayer, music, dancing, smiling faces, and merry hearts. It was a great day with the people of these valleys, and long to be remembered by those who had suffered and waited anxiously for the results of a first effort to redeem the interior deserts of America."

Brigham Young evidently recognized the sound educational value of dancing as a discipline of both mind and body, as a proper corrective of mental as well as physical troubles. "I want it distinctly understood," he stressed, "that fiddling and dancing are no part of our worship. The question may be asked, What are they for, then? I answer, that my body may keep pace with my mind. My mind labors like a man logging, all the time; and this is the reason why I am fond of these pastimes—they

(Continued on page 385)

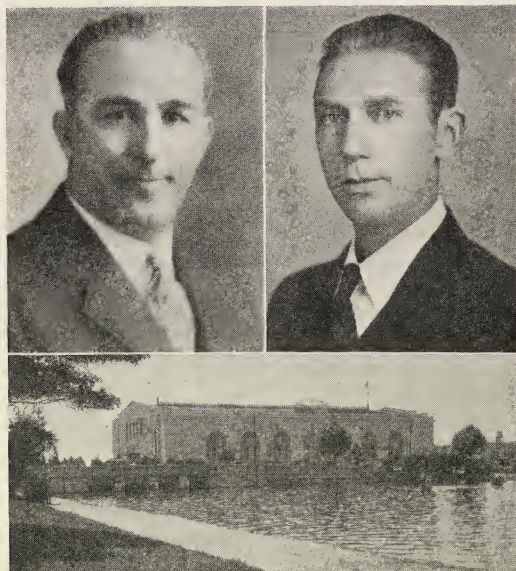
BOOK OF MORMON CANTATA PRODUCED

MUSICAL WORK BY W. KING DRIGGS GIVEN IN THE OAKLAND AUDITORIUM UNDER DIRECTION OF LAWRENCE B. REEDER, CLAREMONT CHORAL CLUB CONDUCTOR.

THE LIAHONA, a cantata written by a Latter-day Saint, W. King Driggs, and produced by a Mormon choral society, March 30 and May 26, 1934, has been given the distinct honor of being produced by Lawrence B. Reeder, a leading voice teacher and conductor of the Claremont Choral Club of Berkeley, May 22, 1936. Neither the director nor the chorus are members of the Church. The Mormon Male Chorus which has broadcast over the radio swelled the number of singers to eighty-five. Four of San Fran-

cisco's leading oratorio vocal artists were selected for the solo parts. A well-balanced orchestra of professional symphony experience played the musical score.

The action of *The Liahona* commences with the exiles leaving Jerusalem. Three motifs appear in the composition: (1) a minor, sinister theme representing Laman, the rebellious son of the prophet Lehi; (2) a major, religious theme representing Nephi, the righteous son; (3) symbolizing the Liahona.



ABOVE, LEFT, PROFESSOR LAWRENCE REEDER, CONDUCTOR OF THE CLAREMONT CHORAL CLUB'S PERFORMANCE OF THE "LIAHONA;" RIGHT, W. KING DRIGGS, COMPOSER OF THE BOOK OF MORMON CANTATA "LIAHONA." MR. DRIGGS IS A GRANDSON OF PARLEY P. PRATT. BELOW, OAKLAND, CALIFORNIA, MUNICIPAL AUDITORIUM, SCENE OF THE "LIAHONA" PERFORMANCE, MAY 22, 1936.

A BACKWARD GLANCE AT DANCING

(Continued from page 384)

give me a privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength and be renewed and quickened and enlivened and animated, so that my mind may not wear out."

This same policy has been continued and expanded by succeeding leaders of our Church until to-

day ward amusement halls, where socials and dances may be held under proper supervision are not uncommon. It is but a further evidence of that Latter-day Saint wisdom which recognizes that religion must interest itself in the carefree as well as the serious moments of life; that the body as well as the soul of man is its concern.

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TALKING DRUMS

(Continued from page 363)

either! Swimming the river was too hopeless even to be considered, with sheer rocky walls on both sides.

Larry's heart sagged at the realization of his own helplessness. Was he to do nothing, then, when lives were at stake? His good-natured face became grim and haggard. What could he do? Not a thing!

LARRY'S mind traveled back to his meeting with Ray Allard. Curious, meeting Ray out here in the wilderness after all these years!

Everything used in the Big Squaw Mountain ranger station had to be taken in from the Junction on pack-mules. An isolated job it was, but Larry liked the outdoors. Still, both he and the second ranger, Cliff Tanner, welcomed the infrequent visits to the Junction as a welcome break in the routine.

Not until he had rounded the promontory and was within a hundred yards of the siding did he

realize that a new man was on duty. Then the new man uttered a whoop of delight that almost made Larry lose control of his two fractious mules.

"Larry Warner! Where in the world—"

It was Ray Allard, his boyhood chum, transferred to the Black River Gorge Junction! Wonderful to see Ray again! Ray was a big fellow now, almost as big as Larry himself; his black hair was curly; his smile was as contagious as it had always been; and he was the picture of good health. Excitedly they discussed the changes that had taken place in their lives since they had last met.

Both had gone to college; Ray for two years until his money had given out and he had had to go to work for the railroad—Larry had managed to graduate by waiting on table in the college lunch room.

"We must have been crazy youngsters," Ray had laughed. "Remember how we used to play Indian? And try to ride our bikes on a fence rail, until I broke my arm? And do you remember the time you read a book on Africa and got all excited about the 'talking drums' that the natives used to communicate with other villages?"

Larry's blue eyes had gleamed. "I'll say I do! I insisted that you learn Morse code so that I could tap out messages to you on my drum. Our families certainly were patient! They must have felt like breaking those drums into a million pieces before we got through with that craze."

"It was a crazy phase," Ray said thoughtfully. "What a lot of time we wasted with those talking drums."

"Wasted?" Larry smiled. "I don't know about that. Didn't we learn Morse code? I was always studying then, and I still do, up there in the cabin on Big Squaw Mountain. This is the way I look at it, Ray. It is hard for an empty bag to stand upright. An empty head is equally useless. If you're going to be of any service to others or yourself, you have to acquire knowledge. And I don't think any knowledge gained is ever wasted—any useful knowledge, that is. How about that Morse?"

Ray had grinned. "You win! I have to tap out code on this job."

"There you are," Larry laughed.

After the Sheepskin—Then What?

(Continued from page 374)

pel of Jesus Christ will help you to find equal joy in other fields worthy of intelligent conception and accomplishment.

Success is governed by your ability to make stepping-stones instead of mill-stones of the various reverses and adversities that come your way. Without adversities and trials there could be no progress and upon adversities and trials all progress depends!

Refined understanding and wisdom are attained when we are able to analyze our impulses and relegate them to their respective fields of usefulness. Let us use for example, anger and hate. When we are right we can afford to keep our temper—when we are wrong we cannot afford to lose it.

In triumph we magnify our calling in a manner that enables us to live our lives here so successfully and in such harmony as to qualify us pre-eminently for whatever task we may be called upon to fulfill hereafter.

After the "sheepskin," of course, we must make our triumph.

"Shun not the struggle—'tis God's gift."

TALKING DRUMS

Now, standing on the trail in a paralysis of indecision, that conversation returned to Larry's mind. Talking drums! If he only had a drum, and if Ray would understand the significance of a drum if he heard it—! Futile hope! There was no drum closer than a hundred miles; certainly not on Big Squaw Mountain.

But the idea persisted. Hammering on rocks would not carry sufficiently far. Beating on the wooden walls of the ranger cabin would be equally useless. He needed a sound with depth and resonance! Would his voice carry against the wind?

Larry cupped his hands around his mouth, and shouted. Then he waited, tense. No answer! The echoes were tossed back and forth from the mocking walls of the gorge. But they would not reach Ray; would not carry against the wind.

Larry pictured those telescoped cars and engine again, and a cold chill traveled down his back. He shouted louder—still louder. And in a moment, he heard a reply. Cliff's voice, from above! Larry groaned.

"Ray," he repeated, louder. "Ray—Ray Allard!"

Cliff's anxious voice: "Larry! Anything wrong?"

"No," Larry answered; "not with me. But there's an avalanche covering the track."

Larry continued calling until he was hoarse. He could not stir any reply. Ray was doubtless in his office, perhaps waiting by a clicking telegraphic key.

Larry glanced at his watch. In just forty-five minutes—! It seemed as if he could hear the distant approach of the train. Imagination, of course, but it left his body damp with apprehension.

"If I only had a big drum," he thought, and then stiffened.

He stood for a moment in a daze. Then he started at a run up the zig-zag trail. He had not come by mule-back because both mules were high-strung, and there was no telling what they would do at the swift passage of the new streamlined train. Now he wished desperately that he had one of them.

His heart was pounding hard before he had ascended a quarter of a mile of the steep trail. Larry slowed his pace. This wouldn't do! He had to reach the cabin! And he

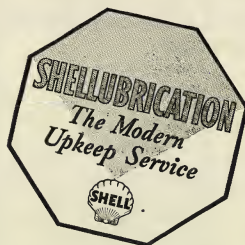
(Continued on page 388)

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TALKING DRUMS

(Continued from page 387)

would need all his wits when he got there.

He jogged along at a dog-trot. His body was drenched; his pulses hammering. Higher and higher he climbed, until the river became a snake-like thread. Black specks danced before his smarting eyes, and his head was spinning. Worned muscles ached from the strain, but he drove himself on, his mouth set in a hard, white line.

He was hard and fit—but a run up this slope—! Too much even for his hardened muscles! A dozen times he thought he would have to stop. But he forced himself on. Second wind came, and for a time it was a little better. And then even this new source of energy began to be drained.

He was scarcely able to drag himself when he saw Cliff running down the trail toward him, his face anxious.

Larry braced himself weakly against a rock. "Drum," he gasped.

Cliff's lean, tanned face was incredulous. "What?" he muttered.

"Big drum we keep water in. Empty it. Hurry!"

Cliff did not question the strange request. One glance at Larry's glistening face told him that the order was urgent. He scampered up the trail, and vanished over the next rise. Larry staggered along, breathing heavily.

They transported their water up the trail in two small gasoline drums which could be strapped on opposite sides of a mule, for there was no water on the mountain. He and Cliff had arranged a small platform against the side of the house to which they lifted one of the drums, permitting the water to flow through a pipe into the house.

WHEN LARRY reached the cabin, he found Cliff had lowered the drum to the ground, and had emptied its water into pails.

Larry ran into the house, and found a small sledge-hammer. He

passed before the big drum for a moment. Could he remember the Morse code he and Ray had used as children?

He struck the drum with the sledge-hammer. There was a deafening *clank!* Larry touched it, cutting the sound short; struck it again, shortening the sound; then struck it a third time. After a pause, he struck out a dot-pause-dot; then three more short dots. That was it—S. O. S.! But would Ray understand what he was trying to do? Larry beat out the S. O. S. time after time, while Cliff watched him as if Larry had suddenly gone crazy.

Afar off they could hear a strange sound. The streamlined train!

"Avalanche covers the track!" Larry clipped out in answer to Cliff's questioning glance. "Ray and I used talking drums to communicate with each other when we were youngsters. But he seems to have forgotten, if he can hear me. . . . No, listen!"

A faintly discernible ringing sound! Another! The pounding of a sledge on another gasoline drum. His face strained, Larry translated the code—pauses, dots, long rings lasting five counts.

"He's telling me to go ahead, and make it fast!" Larry cried exultantly, his eyes glistening.

Larry beat out the message, counting the units for his spaces, touching the drum to make his spaces short. His code ran:

"Avalanche on track. Will wreck train. Stop it at Junction."

"Got you," Ray answered.

And the last of Ray's message came just in time. A long blast of sound—the train's whistle! Larry waited, tense. Cliff's lean face was white. Lives were dependent on Ray's ability to stop that train! The whistle shrilled through the gorge again. And then they heard a screech as the train came to a sudden halt. But at that speed, the halt could not be too sudden. The nose of the streamlined train showed just around the corner of the promontory when it finally stopped, and the two forest rangers had their first glimpse of the newest type of "iron-horse."

"Kind of useful," Cliff said huskily, "knowing how to do things. If you hadn't known your code—"

Larry shivered, and then slowly smiled. "Let's not think about that!"

PICTURE

By Cristel Hastings

PURPLE lights that rim the bay,

The snowy curve of a sail—
Sapphire blue of sea and sky,
And emerald green a trail.

Sunset gold and the quick gray flash

Of gulls that wheel and soar—

Dusk—and a distant star or two—

And the lights from homes ashore.

MOVING MOUNTAINS

(Continued from page 367)

read about polar expeditions which might explain the sound. For a while he could recall nothing which enlightened his troubled mind.

Then suddenly he remembered something which he had read years before in an epic of arctic exploration. The lines rushed through his mind—the letters seemed to stand out in the haze before him:

"Though the weather is calm and still about our little ice-bound ship, a far-off roaring can be heard through the foggy haze. Each man aboard our doomed vessel holds his breath, knowing full well that the mighty roaring is the shifting and packing of ice caused by the pressure of a distant storm. And each man knows that when the steady advance of the packing ice reaches us, all will be over with our little ship. Our only home on the ice will be crushed and covered by mountains of heavy ice. The rumbling comes steadily on, like the far-away onward rush of a mighty express. Anxious, haggard faces peer constantly out through the misty haze, listening, listening—listening to the unseen ice packing and piling block on huge block in the hidden distance."

Bob shuddered. The ice under his feet began to tremble more violently. Then abruptly a shout pierced the haze far ahead, to be followed immediately by a second shout far behind.

Bob cupped his hands to his mouth, answered Spike ahead and Dan, following with the guns. Then he pushed fearfully on again, his heart beating a fast tattoo beneath his ribs. Fearful questions began to beat at his brain. What if the ice broke up before old Spike could be reached? What if, in the breaking up of this icy world, their friendly berg should be swept away before they could get back aboard it? They would be left without even a morsel of food.

BOB WAS afraid—there was no need in trying to make himself believe otherwise. He found himself trembling in every limb. The urge to wait for Dan to catch up was strong within him. But minutes might be precious. One of them might save old Spike.

Breathing a silent prayer, he lurched forward again through the

erie haze. The rumbling continued in the distance, while somewhere ahead, in the icy haze, the voice of old Spike arose again and again—guiding him on and on.

Then abruptly Bob found himself on stationary ice. He had crossed the lane—he could tell by the absence of the rocking, swinging motion which prevailed on the ice he had just left. Only a slight trembling could be felt on the ice now. The effect of the distant storm had not yet reached that far. Bob sped on.

But suddenly he found himself facing a perpendicular wall of ice. It loomed across his path, a great white, fog-wrapped barrier which seemed totally impassable. Bob hesitated. Then moved closer—to find that what seemed, in the haze, a smooth wall of ice was a broken, ridge-cut, shelf-dotted precipice which was not perpendicular at all, but which rose upward at a steep angle like the side of a high mountain back in the states. The icy wall lost itself quickly in the haze, making it impossible for Bob to see over ten or fifteen feet upward. How high the wall of ice could be or what lay higher up, he could not even guess.

Another tremor of apprehension passed over Bob. He stood still a moment, looking upward. All was haze—wrapped around and over him. It was beginning to tell on his nerves—this white, icy, hazy world; this lost world. The immediate and imminent silence; the far-off rumbling, sinister and threatening. The earth's end—that was it—this was the end of the earth!

'I am with you always, even unto the end of the world,' Bob repeated the words.

Without knowing it, he clinched his hands; his head and shoulders thrust forward and he moved on again, upward this time into the icy

(Continued on page 390)

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MOVING MOUNTAINS

(Continued from page 389)

haze, clinging desperately to the small slippery ledges.

And as he climbed, always the muffled shout of old Spike broke the impending silence. And always the eerie, echoing shout from Dan followed. Each time Bob paused on a narrow, icy ledge long enough to send a third haze-wrapped shout out over the frozen Arctic wastes.

Old Spike's voice puzzled Bob. The sound was coming from somewhere on the ridge above, but the old engineer seemed to be as far away as ever. The youth could find no explanation for this. He pushed upward as fast as possible, clinging to the icy side of the ridge, stepping from ledge to ledge.

AFTER what seemed an hour or more, but which was in reality only a few minutes, he suddenly found himself peering over the edge of a huge icy gorge on top of the great ice-mountain. Here the wind could be felt keenly, springing up from the direction of the far-off roaring sound. The mist was clearing slightly before the driving wind.

The ice slanted gradually for several dozen feet from the top of the ridge, then made a sheer drop. Bob crept down close to the edge of the precipice and peered cautiously over. He could see a scant eight yards down through the haze. The gorge was a seething rolling world of misty whiteness. Intently he listened for old Spike to shout again.

He had but a minute to wait. The old engineer's voice floated up from somewhere down in the mist-filled gorge at his feet. He understood now, why old Spike's voice had seemed to come no nearer. Cupping his hands the youth sent an answering shout down through the rolling haze.

And as he did so a movement some distance out along the icy precipice caught his eye. It was a movement barely discernible in the mist, and there was no sound accompanying it, but by some miracle of fate he had seen it, as if a watching and guiding hand had cast his eyes in that direction at the proper moment. His hair seemed to rise straight up on his head, and an icy fear as cold as his surroundings gripped him.

He saw the misty outline of a huge polar bear turning from a crouched position on the edge of the precipice. It came silently, almost ghost-like, along the edge of the gorge toward him.

Suddenly Bob realized the need for action. He sprang away from the edge of the crevasse and started back up the slight rise to the top of the ridge, intending to make his way back down the opposite side of the ridge again to meet Dan with the guns. But the shadowy form of the bear swung upward away from the gorge also, and Bob soon saw that he could not climb as fast as the bear. He would be overtaken before he reached the top.

Quickly changing his course he continued upward at a long angle, dodging frantically this way and that, around and between humps and peaks of ice, hoping against hope to lose his pursuer; to outwit somehow this wily creature of the ice-world. But this king of the icy north had trailed his quarry too many times to be fooled by dodging.

The huge form always made the same turns Bob did; always loomed up again directly behind him and a little bit closer. Bob could hear the scratch of the bear's paws on the ice; the rasping of its breath. He glanced back. The beast was reared on its hind legs not six feet behind him with mouth open, ready for him.

Bob scrambled forward with renewed effort, flinging himself first this way, then that. His heart was racing madly beneath his ribs; his breath came in short gasps. He glanced back once more, dodged the mighty sweep of a forepaw, lost his footing and went skidding helplessly down toward the edge of the mist-filled gorge below.

(To be Continued)

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Twelve Out of Twelve Thousand

(Continued from page 359)

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SUMMARY OF RESULTS. 1935-1936 M MEN ALL-CHURCH TOURNAMENT

FIRST ROUND

Ogden Eighth, 50; Twin Falls, 17.
Eighteenth, 32; St. Johns, 31.
Santa Ana, 41; Milford, 43.
Elsinore, 38; Swan Lake, 22.
Manavu, 36; Cardston, 25.
Thirld, 43; Cokeville, 26.
Logan Seventh, 48; Marriott, 33.
Dimond, 39; Sunnyside, 23.

SECOND ROUND

Championship Flight

Ogden Seventh, 32; Elsinore, 29.
Ogden Eighth, 37; Manavu, 36.
Thirld, 45; Milford, 29.
Eighteenth, 41; Dimond, 24.

THIRD ROUND

Championship Flight

Ogden Eighth, 42; Thirld, 19.
Eighteenth, 39; Logan Seventh, 27.

Consolation Flight

Twin Falls, 28; Santa Ana, 26.
Manavu, 46; Milford, 35.
St. Johns, 49; Swan Lake, 36.
Dimond, 33; Elsinore, 27.

FINAL ROUND

Championship Game

Ogden Eighth, 35; Eighteenth, 33.

Consolation Flight

St. Johns, 53; Twin Falls, 21 (Consolation Title).
Logan Seventh, 35; Thirld 28.
Manavu, 27; Dimond, 25.

The Deseret News chose the all-Church honor teams as follows:

FIRST TEAM	Pos.
Ross Overson, St. Johns.....	Forward
Dick Benson, 18th.....	Forward
Earl Burton, Ogden 8th.....	Center
Fred Turnquist, Ogden 8th.....	Guard
Harry McPheeters, Thirld.....	Guard

SECOND TEAM	Pos.
Blaine Steele, Ogden 8th.....	Forward
Bill Vanderwerf, 18th.....	Forward
John Broberg, Logan 7th.....	Center
Roy Hull, Logan 7th.....	Guard
S. Wangsgaard, Ogden 8th.....	Guard

Honorable Mention: Sears, Santa Ana; Walte, St. Johns; Marquardson, Manavu; Lovins, Twin Falls; B. Benton and R. Tucker, Eighteenth; Sparks, Ogden Eighth; Horton, Milford; Short, Dimond; H. Beckstead, Swan Lake; Earl Maw, Eighteenth; Morris, Marriott; F. Scholes, Logan Seventh, and Johnson, Elsinore.



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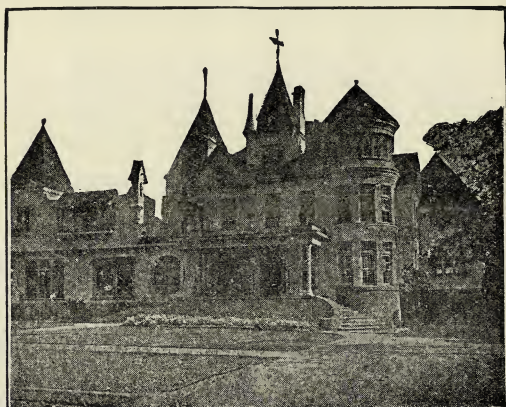
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Your Page and Ours

LET'S SAY IT CORRECTLY

MELCHIZEDEK—the e's are all pronounced as in the word met; the o is pronounced as in the word it and this syllable receives the accent. However, the i is in the second syllable and not in the third. If you will say it slowly a few times until you give each letter its correct pronunciation, you can then say it more rapidly and still be correct.

Biography—regardless of what you may hear, the i has the same sound as in the word ice; the o as in the word from; the a as in the word ask (which is somewhat difficult for most of us to say, so be careful with it); the y as in the i in the word it. Now placing the accent on the og part of the word, say it distinctly and correctly.

Coupon—the cou part of the word which receives the accent is pronounced as if it were spelled koo with the oo pronounced as in the word food.

'ARKI

THE TEACHER at an elementary school noticed during the scripture lesson that a small boy at the bottom of the class seemed to be finding the questions too difficult.

"Now Jimmy," she said, "I'll give you an easy question. What do you know about the Ark?"

"Please, mum," answered Jimmy, after a moment's thought, "it's what the 'erald angels sings."—Tid-Bits.

UNTIL THE other day a lady aged a hundred and three had never seen an automobile. That explains why she is aged a hundred and three.

NO CALORIES THERE

HE SAT down at a highbrow restaurant, pointed to a line on the French menu card, and said to the waiter: "Bring me some of that."

"Sorry sir," answered the waiter, "but the orchestra is playing that."

AN ARGUMENT AGAINST LIQUOR

Phoenix, Arizona
February 14, 1936.

Editor of Your Page and Ours:

PLEASE give space in your columns for this report. Leading casualty insurance executives, replying to inquiry from the research bureau at Evanston, Illinois, accord significant testimony as to the increasing evidence of beverage alcohol as a cause in accidents and casualties. I quote from some of their replies:

"Our company was flooded with an avalanche of accident reports, involving many deaths, in numbers far exceeding previous years. In analyzing the causes we found an abnormal percentage caused by overindulgence in alcoholic beverages by automobile drivers young and old. I regret the greatest enemy to the safety of highway traffic to be the automobile driver who drives while in the glow of cocktails or other strong drinks." Frank G. Morris, president, Standard Surety and Casualty Co., of New York City.

From the reply of C. W. Fellows, president, Associated Insurance Companies, San Francisco, California, comes this report:

"At this writing, a comparison of loss costs under bodily injury policies and property damage policies issued in 1934 and those issued in 1933 shows an increase of over 20 per cent. We are convinced that the principal factor in this startling increase is the result of wider use of alcoholic beverages by automobile drivers, especially by young people.

"We recently introduced a restricted policy for the total abstainers with a discount of 20 per cent from standard rates, in recognition of the known fact that such drivers are preferred risks for automobile insurance. Our studies convince us that this is justified."

Wayne C. Kilbourne of the Northwestern Life Insurance Company of Minneapolis, Minnesota, writes: "Indulgence in alcohol shows an increase of 149 per cent as a cause of uninsurability among men and women under 30 years of age, according to the experience of this company. For all ages the

increase in rejections involving alcoholic excesses is 25 per cent since the pre-repeal days of 1931-32.

Similar testimony was given by more than twenty other prominent casualty companies, whose experiences plainly confirm the growing peril of motor accidents and recognize the increasing part played by alcohol during the first twenty months of the relegalized liquor traffic.

Other companies state that this fact is not reflected in their records, the simple reason being their absolute refusal to insure a person addicted to the use of intoxicants.

Harold J. Carlsen.

EACH generation has its war because medals are saved and crutches are thrown away.

THE inferiority complex would be a fine thing if the right people had it.

LATE ONE evening recently we sent a rush call to our staff artist, Fielding K. Smith, for a drawing to illustrate "From the Diary of a Bishop's Wife" which appears elsewhere in this issue. We wanted it the next morning, and, despite the lateness of the hour, were promised that we should have it. The service, which was better than we expected, astonished us—but not nearly so much as the quality of the product, which we are reproducing below for such evidence as we may need when our artist fails to receive his monthly stipend.

"Dear Diary:—
The Bishop's
was up all last
night with a side friend
"



"From the Diary of
Bishop's Wife"

SELF-CONFESSED SINNERS

THE COLORED minister stood and locked his fingers under his coat tails, and looked austere over his congregation. Some of them shifted uneasily, for they recognized the beginnings of a sermon on some common weakness.

"The subject of the sermon this evening," he began, "is 'Lies.' How many of you has read the 69th chapter of Matthew?"

Nearly all hands in the congregation went up.

"There you are!" he exclaimed, slapping his open palm down on the open Bible. "You is just de folks I want to preach about. There ain't no 69th Chapter of Matthew!"



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